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AN ARRANGEMENT OF THE
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VOL. II.

GENEALOGIES OF THE OLD TESTAMENT
AND APOCRYPHA.
—
AN ARRANGEMENT OF THE

VOL. II.

AN ARRANGEMENT
OF THE
GENEALOGIES
IN THE
OLD TESTAMENT
AND APOCRYPHA;
TO WHICH ARE ADDED, FROM THE SAME AUTHORITIES,
A
SELECTION OF SINGLE NAMES,
AND
CHRONOLOGICAL TABLES
OF THE
KINGS OF EGYPT, SYRIA, AND ASSYRIA; WITH NOTES CRITICAL,
PHILOLOGICAL, AND EXPLANATORY; AND COPIOUS INDEXES,
IN TWO VOLUMES,

BY THE
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PREBENDARY OF EXETER,
RECTOR OF WOODLEIGH, AND VICAR OF CHUDLEIGH, DEVON.

V O L . I I .

LONDON: MESSRS. C. & J. RIVINGTON; W. STRONG, CLARE-
STREET, BRISTOL, AND FORE-STREET, EXETER.

MDCCCXXXVI.

IN ARRANGEMENT
OF THE
GENEALOGIES
OF THE
OLD TESTAMENT
AND APOCRYPHA
TO WHICH ARE ADDED THE NAMES OF THE
SELECTION OF SINGLE NAMES

Printed by J. E. Searle, Chudleigh.

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EXPLANATION OF THE TABLES ;

WHICH ARE PLACED AT THE END OF VOL. II. IN ORDER TO FACILITATE
THE REFERENCE TO THEM.

- I. The Arabic Numerals refer to the Quotations, chiefly from Scripture,
at the Bottom of the Tables.
- II. The Italic letters refer to the Notes in Vol. I.
- III. Marriage is expressed by two parallel Continued lines ; =
- IV. Concubinage is expressed by two parallel Interrupted lines ; ==
- V. Immediate Descents are expressed by Continued lines ; |
- VI. Descents, not Immediate, are expressed by Interrupted lines ; !
- VII. When it is necessary to connect the Names of Persons, between
whom there is no Relationship ; (See Tab. XII.) the Connection
is expressed by Dotted lines ; .

CORRECTIONS.

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A SELECTION
OF
SINGLE NAMES

MENTIONED IN THE
OLD TESTAMENT AND APOCRYPHA;
WITH
NOTES CRITICAL, PHILOLOGICAL, AND EXPLANATORY.

Οὐ καταφρονήτεον τῆς περὶ τὰ ὀνόματα ακριβείας τῇ παραλείπτῳ βουλομένῳ
συνιέναι τὰ ἅγια γράμματα.

A minute attention to names is not to be despised by him who wishes accurately
to understand the Sacred Scriptures.

ORIGEN ON ST. JOHN'S GOSPEL.

TABLE 2. *Continued*

SELECTION OF SINGLE NAMES.

I.

Gen. xiv. 1, 9. תרעל

Eng. Trans.—*Tidal*.

The LXX. translators appear to have read in their copy תרעל; and thus the Syriac version.

II.

Gen. xiv. 2. שמאבר

Eng. Trans.—*Shemeber*.

The Samaritan text and version read שמאבד (שמאבד) Shemebed. The LXX. translators seem to have found in their copy שומבור, as they render the name Σομοβορ: and thus Josephus in his Jew. Ant. B. i. c. ix. expresses the name. The Coptic version reads *Simobor*—See Dr. Holmes's Collation of Vet. Test. Græc. l. c. The Syriac version has: ܣܡܝܪ Semair, which is probably an error of the transcriber for: ܣܡܝܒܪ Semaber.

III.

Gen. xiv. 13, 24. ענר

Eng. Trans.—*Aner*.

The Samaritan text and version read, in both places, ענר (ענר) Anram. The Rom. edit. and Alex. MS. of LXX. read *Anram*, and the Ald. edit. in ver. 13, has *Euvav*, which is also the reading of one of Dr. Holmes's MSS. in that place.

IV.

Gen. xiv. 18. מלכי-צדק מלך שלם See also Ps. cx. 4.

Eng. Trans.—*Melchizedek king of Salem*.

The Jerusalem Targum, and Jonathan ben Uziel in his Targum, and

several other Jewish writers, suppose Melchizedek to be the same with Shem, the son of Noah; and this supposition has been ingeniously supported by the editors of Calmet's Dict. in their Enquiries and Discuss. Vol. III. But, in my opinion, it requires more substantial proofs, than have yet been produced, to support it.

The Arabic version, in Gen. xiv. 18, renders מלכי-צדק Melchizedek, by ملك العدل Malko Aladal, considering the word as an appellative rather than a Proper name. Probably the Arabic translator might be influenced by the customary name given to royalty in his country; for we learn from D'Herbelot, that many of the Mohammedan princes were, as a token of respect, distinguished by this appellation—See D'Herbelot in Biblioth. Orient. Tom. II. v. Malek al Afdhal.

It may not be improper here to observe, that the Salem above mentioned, was, most probably, Jerusalem, antiently known by the name of Salem—See Ps. lxxvi. 2. And thus the writers of the Targums call Melchizedek מלכא דירושלם King of Jerusalem.

St. Jerom in his cxxvi. Epist. to Euagrius contends, that Salem, here mentioned, was not Jerusalem, but a town near Scythopolis, where the Ruins of the Palace of Melchizedek were (as he informs us) in his time to be seen; and to which information the reader may attach what degree of credit he pleases. The same author, however, is not consistent with himself; for in his Quæst. seu trad. Hebr. he makes Salem, in Gen xiv. 18, the same with Jerusalem. Porro Salem [read Melchizedek] rex Hierusalem dicitur, quæ prius Salem appellabatur.

V.

Gen. xxi. 22, 32, xxvi. 26. פִּיכֹל

Eng. Trans.—*Phichol*.

The dates of the transactions, recorded in Gen. chap. xxi. and xxvi., make it probable that the persons mentioned in the former chapter are different from those recorded in the latter. Indeed, פִּיכֹל *Phichol*, seems to have been a title of honour, rather than a Proper name, signifying *the mouth*, or *speech of all*, or, *the face of all*. And thus the author of the Samaritan text appears to have considered it, as the word is divided, and written פִּיכֹל (פִּי כֹל) *Phicol* (not *Phicol*, as it is improperly printed in the Latin translation). And this is the sense which the Samaritan version affixes to it, when, in Gen. xxi. 22, it renders it פִּיכֹל *Pum col*, and in Gen. xxvi. 26 פִּיכֹל *Mimar col*, both signifying, *the voice*, or, *speech*

of all. In Gen. xxi. 32, the word זא seems inadvertently to have been omitted in the Samaritan version.

VI.

Gen. xxiii. 8, xxv. 9. (See also Gen. xlix. 29, 30, l. 13.)

עפרון בן צחר

Eng. Trans.—*Ephron, the son of Zohar.*

The Samaritan text and version read עפראן בן צחר (עפרון בן צחר).

The LXX. translators differ from the Masoretical pointing in supplying the vowels in the latter name, reading Σααρ.

VII.

Gen. xxiii. 9, xxv. 9. מערת המכפלה

Eng. Trans.—*The cave of Machpelah.*

I am inclined to think, that מערת המכפלה Machpelah, in the above passages, is to be considered as a Proper name; probably of the original constructor of the cave, purchased by Abraham of Ephron; and that the place in which it was constructed bore his name also—See Gen. xxiii. 17, xlix. 30, l. 13. The ה I consider as a prefix to the Proper name, and which, in some instances, it admits of—See Buxtorf's Thes. Gram. Hebr. Lib. ii. c. v. p. 386, Edit. 1651, and Glassii Philolog. Sacr. Lib. iv. Observat. vii. p. 607, Edit. 1711.

It must, however, be acknowledged, that all the antient versions and Targums give a different sense to these words, rendering them *the double cave*, and which affords a very appropriate meaning. That there were such caves, or burying-places, consisting of more than one chamber, is evident from the remains of those now existing, and of which travellers into the Holy Land have given us an account—See Maundrell quoted by the editors of Calmet's Dict. in their most instructive and entertaining Miscellany, appended to that work, entitled Fragments, &c. in Frag. ccx. ccxi.

VIII.

Gen. xxvi. 26. אחוזת

Eng. Trans.—*Ahuzzath.*

This name, like that of Phichol, seems to be a title of dignity. The word is inserted by LXX. after that of Abimelech in Gen. xxi. 22, 32, but is not to be met with in the Hebrew or Samaritan texts, nor in any

other translation. In MS. No. X., in the uncial character, among Dr. Holmes's Collations, in Gen. xxi. 22, the words *Kai Ochozath o symphagwgos autou* are marked with Obeli.

IX.

Gen. xxxvii. 36, xxxix. 1. פוטיפר

Eng. Trans.—*Potiphar*.

The LXX. in the enunciation of this name reads *Πετεφρης*, and so does Josephus in his Jew. Ant. B. i. Four Heb. MSS. collated by Kennicott read in Gen. xxxvii. 36, and one in Gen. xxxix. 1. פטיפר; which may in some small degree support the reading of LXX.

X.

Gen. xxxix. 7. אשת אדוני

Eng. Trans.—*His master's wife*.

The wife of Potiphar (the master of Joseph, whom he had purchased of the Ishmeelites) was called by the Orientals Zulikha,* and said by them to be the daughter of Pharaoh. The amours of this person with Joseph, (for the Eastern writers have strangely perverted this part of Sacred history) have been celebrated by their poets, Arabian, Persian, and Turkish, with all the luxuriancy of Eastern imagination. It is remarkable, however, that most of these poems (as well as others of a similar kind) are considered by the Orientals as applicable only to, and expressive of, Divine love, or Platonic affection—See D'Herbelot in Bibl. Orient. v. Zolaikha ou Zuleikha, Jousouf ben Jacob, and Giami. Those who wish to be more fully informed on this subject may consult the very elegant Commentaries of Sir William Jones on Asiatic Poetry chap. ix., and his Discourse on the Mystical Poetry of the Persians and Hindus Vol. VI. p. 173—188, and Vol. IV. p. 211—234, Edit. 8°. 1807.

XI.

Gen. l. 10, 11.† גרן האטר

Eng. Trans.—*The threshing-floor of Atad*.

Most of the Jewish writers, as Munster informs us, l. c., consider

* Sale, in his Notes on the Koran, chap. xii., says, "Some call her Rail, but the name she is best known by is that of Zoleikha."

† גרן האטר, in the London Polyglott in Gen. l. 11, is a typographical error for

הַאֲטָד as an appellative, and translate the passage, The threshing-floor of the thorns; and in this sense the word is taken by the Arabic translator, and by the author of the Mauritanian edition published by Erpenius in 1622; while others consider both the words as the name of a place called Goren-attad—See the Persian translation of the Pentateuch in the IVth Vol. of Walton's Polyglott, and Houbigant's Bib. Tom. I. p. 167, 168.

XII.

Exod. i. 15. שִׁפְרָה

Eng. Trans.—*Shiphrah*.

The Syriac translator calls this person ܣܦܪܐ Suphra, the LXX. Σεπφωρα Sepphora, and the Vulgate Sephora. The first, probably, read in his copy, from which he translated שׁוֹפְרָה, and the two latter שִׁפְרָה.

XIII.

Exod. xvii. 8---14. (See also Deut. xxv. 17, 19.) עֲמֶלֶךְ

Eng. Trans.—*Amalek*.

It is uncertain whether the name of Amalek in these places is to be considered as that of an individual or a nation. From Exod. xvii. 13, we might rather be induced to believe that the name of an individual was intended to be expressed. It could not, however, be the Amalek mentioned Gen. xxxvi. 12, 16, and there said to be the son of Timna, the concubine of Eliphaz, son of Esau, the period of time from the birth of Esau, A.M. 2168, to the battle with Amalek, A.M. 2513, not admitting of it. Perhaps, Amalek here is put for the King of Amalek, as the King of Edom, mentioned Num. xx. 14, is in verses 18, 20, 21 called Edom, and spoken of as an individual—See also Num. xxii. 3, 4.

XIV.

Num. xi. 26, 27. מִדָּד

Eng. Trans.—*Medad*.

The Samaritan text and version, and LXX. read מוֹדָד Modad. Six Heb. MSS. in Num. xi. 26, and four in Num. xi. 27, collated by Kennicott, read מַדָּד, omitting the second letter of the name.

הַאֲטָד. An opposite mistake has been committed in Gen. xliii. 32, where הַאֲחָד is printed for הַאֲחָר. Many more instances of inaccuracy, both in the Heb. text, and in the ant. versions, inserted in that valuable work, occur; which, however, with all its faults, does honour to the editor, Walton, and his very learned coadjutors.

XV.

Num. xxi. 1, xxxiii. 40. הכנעני מלך ערד

Eng. Trans.—*King Arad the Canaanite.*

Several of the modern translations of the Bible make ערד Arad the name of a place, rendering the above passage, The Canaanitish King of Arad. That there was a town or district of that name is evident from Judges i. 16.—See also Cellarius in Geogr. Ant. Tom. II. p. 589.

XVI.

Num. xxii. 5. ישלח מלאכים אל בלעם בן בעור
פתורה

Eng. Trans.—*He sent messengers unto Balaam the son of Beor, to Pethor.*

Deut. xxiii. 4. שכר עליך את בלעם בן בעור מפתור

Eng. Trans.—*They hired against thee Balaam the son of Beor, of Pethor.*

ii. Peter ii. 15. Εξακολουθησαντες τη ὁδῷ του Βαλααμ
του Βοσορ.

Eng. Trans.—*Following the way of Balaam the son of Bosor.*

See also Micah vi. 5.

There is an apparent difficulty in reconciling the passage in Second of St. Peter ii. 15, with those in Numbers and Deuteronomy. Some authors suppose that Bosor is the same with Beor—See Poole's Synopsis Tom. V. col. 1565. If this could be proved, the difficulty would at once vanish: but unfortunately it rests on mere assertion only: others conjecture, that Bosor and Beor are two distinct names attributed to the same person—See Poole's Synopsis l. c. But of this, likewise, there is no satisfactory proof. Hammond, on ii. Peter ii. 15, informs us, that the Chaldee pronouncing the ע in בעור like S, makes Bosor of Beor: but in this, I think, that learned author is mistaken; for it is not usual for the ע to be changed in that language into ש or ס, or to be pronounced like either of them.

Gomarus supposes it probable, that St. Peter, by a Paranomasia, might call Balaam the son of Bosor from בשר *Flesh*, as being a *Carnal*, corrupt, vicious man; in the same manner as Beth-el is called in Hosea iv. 15, Beth-avan, and Beelzebub is termed Beelzebul—See Archbp.

Newcome on Hosea l. c., and Lightfoot's *Horæ Heb.* Vol. II. p. 189, and Drusius on Matth. xii. 24. This is, likewise, the opinion of Wetstein in his Notes on ii. Peter ii. 15, and which, as coming from an author of such penetration, is certainly entitled to respectable attention.

The most probable method, however, of reconciling these apparent discordancies is that which is given by Grotius on ii. Peter ii. 15, and which, after I have premised a few observations, I shall lay before the reader in his own words.

In Num. xxii. 5, Balak is said to have sent messengers unto Balaam the son of Beor, פתורה, which the Syriac version renders by *ܦܬܘܪܐ* *an interpreter*, and the Vulgate, by Ariolus, *a soothsayer*, from פתר or פשר *to interpret*. It is true, that Balaam was an Interpreter, or Soothsayer; but when the Scripture speaks of him as such, it calls him קוסם, or הקוסם — See Joshua xiii. 22. Add to this, that פתורה, if it be considered as an appellative, has a feminine termination; whereas the word in other places has not that ending. I think, therefore, that we may reasonably conclude, that פתורה in this place is not an appellative name, but the name of a city or district, and that, with the addition of the final ה, it is to be rendered *in*, or *unto Pethor*. But what seems to put this beyond all doubt is the corresponding passage in Deut. xxiii. 4, where Balaam is said in the Heb. text to be מפתור *of* or *belonging to Pethor*: where the word פתור cannot by any means be applied to Balaam as an appellative, but must be considered as a local name, as our English translators in Deut. xxiii. 4, and in Num. xxii. 5, have properly rendered it.

Now Grotius most ingeniously supposes, that פתור (or as it is written in the Samaritan text פתר) has been changed into בשר, by substituting the letters ב and ש for פ and ת. “Habemus quidem” (says that admirable writer) “nomem Βοσorp in Græco pro בשור, i. Sam. xxx. 9, item בצר Deut. iv. 43, et i. Macc. v. 26. Hic autem designatur locus dictus פתורה Num. xxii. 5.” (He should rather have said פתור) “Quod a Syris mutatum est is בשר, quia frequens illis est פ mutare in ב, ut Joel i. 1, פתואל in Græco in Βαθονηλ.” (And so likewise in the Syriac and Arabic versions.) “Nec minus frequens mutatio ת in ש, quomodo idem est תור et שור, multaque alia.” Grotius on ii. Peter ii. 15. On this observation of Grotius I beg leave to remark, that the change of the ת into ש is supported in a very eminent manner by the Samaritan version, which in its language approaches nearly to the Syriac and Chaldee, and which reads, both in Num. xxii. 5, and Deut.

xxiii. 4 גִּישׁוּרָה (פִּשׁוּרָה). The word פִּתַּר, which we have before mentioned, is in Samaritan, Syriac, and Chaldee, written פִּשַּׁר, and thus it is read in Gen. xl. 8, 16, 20, in the Samaritan and Syriac versions, and in the Targum of Onkelos, and also in the Arabic translation. It may be remarked, also, with respect to the change of פ into ב, that the Alex. MS. in Num. xxii. 5, for Φαθουρα reads Βαθουρα.

The only objection which, I think, can reasonably be advanced against the opinion of Grotius is, that the Article τοῦ prefixed to Βοσορ, has not a preposition preceding, or following it, and that consequently it seems to indicate the name of a person, rather than of a place. But it is very possible, nay, probable, that ἐκ or ἐν might, at a very early period, have been omitted by the transcriber, who imagining Βοσορ to be the name of a person, might think the preposition superfluous. Probably the author of the Vulgate found it in his copy, as he renders the passage Secuti viam Balaam ex Bosor. This reading is likewise to be found in the collations of Faxard Marquis of Valez: but as there are strong suspicions that these collations (though ably supported by Michaelis in his Lect. of the New Test. Chap. viii. sect. vi. No. MSS. 256—271) are taken from MSS. of the Vulgate, I wish not particularly to insist on their authority—See Bp. Marsh's Notes on Michaelis's Lect. on New Test. Vol. II. Part II. p. 817.

The Syriac version reads in ii. Peter ii. 15, Beor, and so does the Arabic, according to Grotius and Hammond: but this must be a different translation from that which is printed in Walton's Polyglott, for that reads بلعام بن بوسور Balham ben Bosor.

XVII.

Num. xxiv. 7. אַגַּג

Eng. Trans.—*Agag*.

The Samaritan text and version, and the LXX. Symmachus, and others read גֹּג Gog; and this Houbigant prefers to the reading of the Hebrew text.—See Walton's Prolegom. to his Polyglott p. 79, c. 1, and Flam. Nobil. in Vers. Græc. LXX. Interpret. Tom. VI. Walt. Polygl. p. 23.

XVIII.

Num. xxv. 15. כֹּזְבִי בַת זֹר

Eng. Trans.—*Cozbi, the daughter of Zur*.

The printed Samaritan text here reads כֹּזְבִית (כֹּזְבִית) Cosbith; but

as four Samaritan MSS. in this place, and the printed Samaritan text and MSS. (with the exception of one only) read in ver. 18, כִּזְבִּי (כִּזְבִּי) Cozbi, in conformity to all the antient versions, and even the Samaritan version itself in both places, I am ready to admit that the present Hebrew text is to be preferred.

I take this opportunity of observing, that Zur, the father of Cozbi above mentioned, is, most probably, the same with Zur, recorded to be slain by the Israelites in their war against Midian in Num. xxxi. 8; Josh. xiii. 21.

XIX.

Deut. xxxii. 15, xxxiii. 5, 26; Isai. xlv. 2. יִשְׁרוּן

Eng. Trans.—*Jeshurun*.

These are all the passages of Scripture in which the word יִשְׁרוּן, or, (as many MSS. read) יִשְׁרוּן is to be found: and from a comparison of these passages we may conclude, that, whether the word be considered as an appellative or a Proper name, it means collectively the People of Israel.

If the word be considered as an appellative, the particular signification of it must, in a great measure, depend on its derivation, in which the learned are by no means agreed. All the Jewish writers, as Munster in his Notes on Deut. xxxii. 15, p. 408, Edit. 2nd informs us, derive it from יִשָּׁר *Upright*; and in this they are followed by the Vulgate in Deut. xxxiii. 5, 26, and Isai. xlv. 2, which renders it in those places *rectissimus*. Grotius thinks it a diminutive formed from יִשְׂרָאֵל, and that it conveys an idea of endearment; but this, as Houbigant on Isai. xlv. 2, observes, ill accords with the context in Deut. xxxii. 15. The Rev. Dr. Durell, (by whose premature death, Hebrew and Oriental literature in general sustained a considerable loss) in his notes on The parallel prophecies of Jacob and Moses examined p. 113, thinks that the proper signification of יִשְׁרוּן may be the *esteemed*, or *beloved*; for thus, he observes, the root יִשָּׁר is used in Ps. cxix. 128; and in this sense it is always taken by the LXX. who render it *ἡγαπημενος*.

The Syriac and Persian versions, and the Targums of Onkelos and Jonathan ben Uziel render יִשְׁרוּן by יִשְׂרָאֵל Israel, which is the reading substituted for יִשְׁרוּן by one MS. collated by Kennicott, and originally by three MSS. collated by De-Rossi.

Houbigant supposes that in Isai. xlv. 2, because the word יִשְׂרָאֵל occurs both before and after יִשְׁרוּן, we should read יִשְׂרָאֵל instead of

יִשְׂרָאֵל; but this is, I think, one of those bold assertions of that eminent Biblical critic, to which we cannot readily subscribe.—See Houbigant on Isai. xlii. 2, Tom. IV. p. 124.

XX.

Josh. x. 1, 3. אֲדֹנִי-צֶדֶק מֶלֶךְ יְרוּשָׁלַם

Eng. Trans.—*Adoni-zedek king of Jerusalem.*

The LXX. interpreters probably found in their copies אֲדֹנִי-בֶזֶק Adoni-bezek, as all the editions of that version (according to Flam. Nobil. in Vers. Græc. LXX. l. c.) except the Complut. (which conforms itself, as usual, to the Hebrew text) read Αδωνιβεζεκ.* The concurrent testimony of all the collated Heb. MSS. and antient versions tends to support the present Hebrew text.

XXI.

Josh. x. 33. הָרָם מֶלֶךְ גִּזְרִי

Eng. Trans.—*Horam king of Gezer.*

The Rom. and Complut. editions of the LXX. read Ελαμ βασιλεως Γεζερ; the Alex. and several other collated MSS. (two of them in the uncial character) have Αλαμ, and the Aldine edit., in conformity to the Hebrew text, Ωραμ. The Syriac version has ܗܪܡܢ ܡܠܟܐ ܕܓܕܘܪ Hermon king of Godor.

XXII.

Josh. xi. 1. יָבִין מֶלֶךְ הַחֲזוֹר

Eng. Trans.—*Jabin king of Hazor.*

Two MSS. collated by Kennicott read יַכִּין Jachin. The Syriac version, with its usual variation of the first letter, terms this king ܢܒܝܢ Nabin; and so does its follower, the Arabic translator, who speaks of him as king of Cæsarea; an error deservedly reprobated by Simon in his Hist. of Old Test. B. ii. c. 16.

The Jabin here mentioned is not to be confounded with Jabin King of Canaan, who reigned in Hazor, and, in Judges iv. 2, is recorded to have oppressed the Israelites twenty years, and whose captain, Sisera, was defeated by Barak.

XXIII.

Josh. xi. 1. יוֹבָב מֶלֶךְ מַדּוֹן

Eng. Trans.—*Jobab king of Madon.*

The edition of the Hebrew Bible, printed in 1484, reads יואב Joab,

* See also Holmes's and Parsons's Collations ll. cc.

and one MS. collated by Kennicott calls him מלך מרון King of Maron, or Meron; and thus the Rom. edition of the LXX. and the Syriac and Arabic versions read.* In the Latin translation of the last of these versions, this king is called Jobal, which is a typographical error, the original Arabic corresponding to the Hebrew textual reading.

XXIV.

Josh. xv. 8, xviii. 16; ii. Chron. xxviii. 3, xxxiii. 6;

Jerem. vii. 31, 32, xix. 2, 6, xxxii. 35. גִּי בֶן-הַנֶּם

Eng. Trans.—*The valley of the son of Hinnom.*

ii. Kings xxiii. 10. גִּי בְנֵי-הַנֶּם

Eng. Trans.—*The valley of the children of Hinnom.*

In all the passages of Scripture, except in ii. Kings xxiii. 10, we read בֶן-הַנֶּם son of Hinnom, in the singular number; and even this is the reading of the Keri in ii. Kings xxiii. 10, and is supported by a great number of Heb. MSS. in that place, and also by the LXX., Vulgate, and Syriac versions. It is true, that we read in the Latin translation of the Syriac version in Josh. xv. 8, *Vallem filiorum Honum*, but the original Syriac is in the singular number בן וסנא Bar Honum, the son of Honum.

In Jer. xxxii. 35, four Heb. MSS., one of which has been altered to the present reading, have בְנֵי הַנֶּם the sons of Hinnom.

XXV.

Josh. xv. 14. תַּלְמִי

Eng. Trans.—*Talmi.*

The LXX. and the Syriac translators appear to have found in their copies תַּלְמִי Tholmai—See also Judg. i. 10.

XXVI.

Judg. iii. 8, 10. כוּשָׁן רִשְׁתַּיִם

Eng. Trans.—*Chushan-rishathaim.*

The Syriac and Arabic versions, and the Targum of Onkelos render

* Some MSS. of LXX. unite both Lections, reading Μαρθων.—See Dr. Holmes's, &c. Collat.

† גִּי. In ii. Chron. xxviii. 3, and in Jeremiah, this word in the Hebrew text is more fully expressed גִּיָּא; a reading to be met with in many Heb. MSS. in the other places quoted above.

the latter part of this name as an appellative, *the wicked*, from the root רשע *to act unjustly*, &c.: but in this, I think, that they are mistaken. The principal editions of the LXX. (except the Complutensian) read Χουσαρσαθαιμ. The Complut. edition in this place, as well as in most other places, agrees with the Hebrew textual reading.

XXVII.

Judg. vii. 10, 11. פורה

Eng. Trans.—*Phurah*.

Many Hebrew MSS. read פורה, and this lection is supported by the Masoretical pointing; but all the antient versions appear to have read פארה, or, contractedly, פרה *Pharah*.

XXVIII.

Judg. ix. 26, 28, 30, 31, 35. געל בן עבר

Eng. Trans.—*Gaal the son of Ebed*.

A few Hebrew MSS. and early editions, together with the Arabic version, read in these places, געל בן עבר *Gaal the son of Eber*. The Syriac translator seems to have found in his copy, געל בן עפר, *Gaal the son of Ophar*, unless ح in the Syriac version, be an error of the transcriber, for ح Ober or Eber.—See Thorndike's collations of the Syriac Old Test. in Vol. VI. of Walton's Polyglott p. 21, c. i. In Judg. ix. 26, Ιωβηλ in the Vatican, and Αβελ in the Alexandrian editions of the LXX., are evident errors arising from mistaking (as is frequently the case with transcribers) the horizontal part of the uncial Δ, which falls upon the ruled line of the MS., for the line itself: and owing to the opposite cause, the uncial Λ is sometimes mistaken for the Δ. An instance of this occurs in this very verse, as also in verses 28, 35, in the MS. octoteuch, preserved in University College Library Oxford, where the word Γααλ is written Γααδ—See Walton's collations of the LXX. in Vol. VI. of his Polyglott p. 31, c. 1.—See below No. CXCI. CXCVIII. CCLX. CCCIV.

XXIX.

Judg. ix. 28, 30, 36, &c. זבל

Eng. Trans.—*Zebul*.

The Arabic version omits this name in Judg. ix. 28, but in ver. 30, &c. it renders it by زاحل *Zachel*; from whence I conclude, that the translator read either in the Hebrew זבל for זבל, or in the Syriac ܙܒܠ for ܙܒܠ.

I mention both the Hebrew and Syriac, as I am doubtful whether the Arabic translation of the Book of Judges was made through the medium of the latter, or whether it was translated immediately from the original Hebrew.

XXX.

Judg. xii. 13. עבדון בן הלל הפרעתוני

Eng. Trans.—*Abdon the son of Hillel a Pirathonite.*

The Syriac version thus renders this clause, ܕܒܢܝܢ ܒܢ ܗܠܝܐ ܡܢ ܦܝܪܬܝܢܝܬܐ, Acron the son of Helian, the Ephraathonite: and the Arabic translator adopts the same mode of rendering the passage.—See Note (g) Irad Tab. I.

XXXI.

i. Sam. xii. 11. בֶּדָן

Eng. Trans.—*Bedan.*

Samuel, in this place, recounting those who were sent by God to deliver Israel out of the hands of their enemies, mentions among others, בֶּדָן Bedan. But as no such person is recorded in Sacred history as a deliverer of that nation, it seems probable that בֶּדָן Bedan is a corruption of בָּרַק Barak, whose victory, in conjunction with Deborah, over Jabin, king of the Canaanites, and Sisera, his general, is recorded and celebrated in the fourth and fifth chapters of Judges. And this conjecture is supported by the LXX., who, it is evident, read in their copies בָּרַק Barak, and not בֶּדָן Bedan. This lection also is, in some measure, sanctioned by the Syriac and Arabic versions, which, though the names of the other persons recorded in them are different from those in the Hebrew text, yet make mention of Barak, but not of Bedan.

This alteration in the Hebrew text of בֶּדָן Bedan, into בָּרַק Barak, meets, among others, with the approbation of Hallett in Vol. II. of Notes and Discourses p. 19; Wall in his Critical Notes on Old Test. Vol. I. p. 187; Houbigant in his Notes on i. Sam. xii. 11, p. 200; Kennicott in his First Dissertat. p. 90, and 527, and in his Remarks on Select Passages in the Old Test. p. 103, and Bp. Horsley in Bibl. Critic. Vol. I. p. 324.

XXXII.

i. Sam. xxi. 10, &c. אֲכִישׁ מֶלֶךְ גַּת

Eng. Trans.—*Achish the king of Gath.*

In the title of Psalm xxxiv., which David is there said to have com-

posed on the occasion mentioned in i. Samuel xxi., this king is called **אבימלך** Abimelech, which seems to have been a general name attached to the Kings of the Philistines.—See Poole's Synopsis Tit. Ps. xxxiv. and Univers. Hist. Ant. Part Vol. II. p. 218, Edit. 8vo.

In all the places in i. Sam. xxi., where the name of Achish occurs, the LXX. render it *Αγχους*.—Compare the following Number.

XXXIII.

i. Sam. xxvii. 2. **אכיש בן-מעוך מלך גת**

Eng. Trans.—*Achish the son of Maach king of Gath.*

The LXX., in the Rom. and Ald. editions, call Achish the son of *Αμμαχ*, the Complut. *Mawχ*, as in the Hebrew text, and the Alex. *Mwaβ*; which last seems to be a corruption of the name as given in the Complut. edition. The Syriac and Arabic versions read Maacha.

The Complut. edition in this chapter calls this king of Gath sometimes *Αγχis*, and at other times *Ακχis*, and the other principal editions and collated MSS. *Αγχous*. Whether this king was the same person with that mentioned in i. Sam. xxi. (see preceding number) cannot, with certainty, be determined. It is, however, far from being improbable.

XXXIV.

ii. Sam. v. 11; i. Kings v. 1, &c. ix. 11--14, x. 11, 22;

i. Chron. xiv. 1. **חירם מלך צור**

Eng. Trans.—*Hiram king of Tyre.*

This name is variously expressed in the Hebrew text. In the places above quoted it is **חירם** Hiram, but in i. Kings v. 10, 18, **חירום** Hirom, and in ii. Chron. ii. 3, &c. viii. 2, 18, ix. 10, 21, **חורם** Hiram. The Hebrew MSS. in general coincide with the printed Hebrew text: however, in i. Kings v. 5, MS. Kennicott 96 reads **חירום** Hirom, and so does MS. Kennicott 56 in ver. 12, of the same chapter. In i. Kings v. 10, 18, several MSS. and two very antient editions, the one printed in 1486, and the other in 1488, read **חירם** Hiram.—See Kennicott's Dissertat. General. p. 92. In i. Chron. xiv. 1, the Keri, four MSS. collated by Kennicott, and the Marg. of the Bomberg Edit. of the Bible, read **חורם** Hiram, which was the original reading of four other MSS. collated by Kennicott. One MS. has the י on a rasure in ii. Chron. ii. 10,

MSS. Kenn. No. 71, 225, and ver. 11, MS. Kenn. No. 117, and in the latter part of ver. 12, MS. Kenn. No. 147, 590, read **חִירָם** Hiram; and in the ii.Chron. viii. 18, three MSS., and a fourth, which has been altered to its present reading, have likewise, **חִירָם** Hiram. In ii.Chron. ix. 10, also, a great number of MSS. and some printed editions read **חִירָם** Hiram; and in ver. 21 of the same chapter, two MSS., perhaps three, read, likewise **חִירָם** Hiram; and this was also the original reading of another MS. in the same place.

In all the passages where mention is made of this person the antient versions uniformly read **חִירָם** Hiram, and so does the Chaldee paraphrase in Chron.; and this appears to be the proper method of expressing this name.

It may be here observed, that the same variations, as are above mentioned, are to be met with in the Hebrew in expressing the name of the famous artificer, whom Solomon sent for from Tyre, and employed in executing several works for the Temple.—See Tab. XVI. Note (o) Hiram.

*XXXIV.

ii. Sam. vi. 6. **גֶּרֶן נַכּוֹן**

Eng. Trans.—*Nachon's threshing-floor*

i. Chron. xiii. 9. **גֶּרֶן כִּידוֹן**

Eng. Trans.—*The threshing-floor of Chidon.*

It is probable that the difference in these names has been owing to the errors of the transcribers, and that the names were originally the same; but which of them is the genuine reading, or whether both of them may not be corrupted, it is impossible to determine. Kennicott's collations lend us no further assistance than to acquaint us that ten of the MSS. in i. Chron. xiii. 9, write the name more fully **כִּידוֹן**. The Syriac and Arabic versions in ii. Sam., the Greek version by Aquila, the Targum of Jonathan, and the Chaldee paraphrase on Chron. make the Proper name an appellative, translating it the *Prepared floor*, or *space*. From their rendering (however improperly) the original text in this manner, it is evident that they all read **נַכּוֹן**, or rather **נְכוּנָה** (since **גֶּרֶן** requires the feminine gender) from the root **כָּן**, or **כּוֹן**, to *Prepare*, &c.; a confirmation that, however they might be mistaken in the rendering

of the word, it was the same, or nearly similar to that which we now have in the Hebrew text.

In i. Chron. xiii. 9, the Syriac version, which is there followed, as it generally is, by the Arabic, seems to have read רמין. Bochart in his Hierozoicon Part I. B. ii. c. 3, thinks we ought to read in the Syriac version دامين, Damin, for دامين Ramin, "Propter Uzzæ sanguinem ibi effusum." But with all due deference to so great an authority, I am inclined to believe that it is rather a various reading of the Hebrew text, than a name given to the place from Uzza's punishment; since that has an appropriate name applied to it in ver. 11, and ii. Sam. vi. 8, from that very circumstance, and is differently expressed in the Syriac version.

The LXX., both in ii. Sam. vi. 6, and i. Chron. xiii. 9, seem to have adhered to the Hebrew text, as it is read in our present copies. It may, however, be observed that the Rom. and Ald. editions in ii. Sam. vi. 6, read Ναχωρ, a lection to be found in the Vulgate, till altered in the edition of Sixtus v. (See Cappell. Crit. sacr. p. 370), and that the same editions of the LXX. omit the name in i. Chron. xiii. 9. Josephus in his Jew. Ant. B. vii. c. 4, s. 2, has Χεδων.

XXXV.

ii. Sam. viii. 17. שרִיָּה סוֹפֵר

Eng. Trans.—*Seraiah—the scribe.*

The utmost confusion prevails in different places in the Hebrew text in expressing the name of David's scribe.

In the passage above quoted he is called שרִיָּה Seraiah; in ii. Sam. xx. 25, his name is שֵׁיָּה Sheja, in i. Chron. xviii. 16, שוֹשָׁה Shavsha; and in i. Kings iv. 3, (for I have no doubt but that the person there mentioned is the same with him who is recorded in the places above quoted) he is called שִׁישָׁה Shisha; which is the reading likewise of two Heb. MSS. and of the Chaldee paraphrase in i. Chron. xviii. 16. Amidst such uncertainty it is impossible to determine which is the genuine reading. "Utra scriptura præstat" (says Houbigant, speaking on this very subject) "prorsus incertum."

It may not, however, be improper here to observe, that in ii. Sam. xx. 25, the Keri (which is followed by our English translators) and several Heb. MSS. read שוֹה Sheva; that the Syriac and Arabic versions read invariably Saria, except in i. Kings iv. 3, where they correspond to the Hebrew text; and that the principal editions of the LXX. agree in reading either שוֹשָׁה or שִׁישָׁה.

XXXVI.

ii. Sam. x. 6. מלך מעכר

Eng. Trans.—*King Maacah*.*

i. Chron. xix. 7. מלך מעכר

Eng. Trans.—*The king of Maachah*.

Our authorized English version in ii. Sam. x. 6, makes מעכר the name of the king whose forces were hired by the children of Ammon to fight against Israel; but in i. Chron. xix. 7, the same version supposes it to be the name of the district or country over which he reigned. That the latter of these translations ought to be adhered to, and that in ii. Sam. x. 6 corrected from it, will not, I think admit of a doubt, if we consider, that מעכר in ii. Sam. x. 8, and i. Chron. xix. 7, is expressly mentioned as the name of the country over which the person reigned, who assisted the Ammonites; and in this sense, Josephus, recording the transaction alluded to above, considers it, Jew. Ant. B. vii. c. vi. s. i. Προσεμισθωσαντο δε και τον εκ της Μιχας καλουμενης χωρας βασιλεα: They hired also the king of the country which was called Micha. It must be confessed, however, that there is little dependance to be placed in this respect on this author, who, in the chapter above quoted, makes Syrus, Suba, and Istobus, the names of three kings who assisted the children of Ammon.

It is true, that we read in i. Kings ii. 39, that—"Two of the servants of Shimei ran away unto Achish, son of Maachah king of Gath."—But it ought to be considered, that, according to the Hebrew idiom, the word King in the above passage does not refer to Maachah, but to Achish his son. But even supposing that, as Maachah was the father of Achish king of Gath, he might have preceded his son in the same dignity, and be styled King Maachah of Gath; yet could he not be the person who was hired by the Ammonites to oppose Israel; for the country over which he reigned is called i. Chron. xix. 6, Syria-maachah, which was situated between the sources of the river Jordan and Damascus.

I would, therefore, translate the passage in ii. Sam. x. 6, thus;—"The children of Ammon sent and hired the Syrians of Beth-rehob, and the Syrians of Zoba," (or Zobah, as in i. Chron. xix. 6) "twenty thousand footmen, and of the king of Maachah" (not Maacah) "a thousand men, and of Ish-tob twelve thousand men."

* Maacah,—Maachah, as in other places, according to the Masoretical pointing.

XXXVII.

ii. Sam. x. 16, 18. שובך

Eng. Trans.—*Shobach*.

i. Chron. xix. 16, 18. שופך

Eng. Trans.—*Shophach*.

One Heb. MS. in i. Chron. xix. 16, reads שובך *Shobach*, as in ii. Sam. x. 16, 18. The Syriac version reads שובך *Shobach*, in all the above-mentioned places. Josephus in his Jew. Ant. B. vii. c. vi. s. 3, calls this captain of Hadarezer's army Sabekus.

XXXVIII.

ii. Sam. xix. 40. כמהן

Eng. Trans.—*Chimham*. *

Four Heb. MSS. collated by Kennicott, and one by De-Rossi properly read in ii. Sam. xix. 40, כמהן *Chimham*, as in ver. 37 and ver. 38; and this was originally the reading of three other MSS. collated by De-Rossi. The Syriac version, which is followed by the Arabic, has במהן *Bemham*; which may be supposed either as an error of the transcriber for כמהן *Chemham*, or of the translator, who might inadvertently read כמהן for במהן; or, finally, of the Hebrew copy from which he translated.

The Targum of Jonathan agrees with the Hebrew printed text in ii. Sam. xix. 40; but the Latin version of it reads improperly *Chimham*.

In ii. Sam. xix. 37, the Aldine and Complutensian editions of the LXX. add after *Chimham*, Ο υἱος μου, My son, which Josephus in his Jew. Ant. B. vii. c. xi. s. 4, and the Syriac and Arabic translators seem also to have found in their copies; but there does not appear, at present, either in the Hebrew printed text, or collated MSS., the least vestige of this reading. On these authorities alone, however, it seems that Calmet in his Dict., Art. *Chimham*, makes Barzillai the Father of *Chimham*.

What is meant by the habitation of *Chimham* in Jeremiah xli. 17, the reader may learn by consulting Professor Blayney's Note on that place, p. 235.

XXXIX.

ii. Sam. xx. 24. ואדרם על המס

Eng. Trans.—*And Adoram was over the tribute*.

The Syriac and Arabic translations, and one Heb. MS. collated by

* In marg. "Heb. *Chimham*," in some editions.

Kennicott, read אֲדוֹנִירָם Adoniram, and thus the principal editions of the LXX., except the Complut., which reads Αδωραν. This officer appears to be the same with Adoniram mentioned in i. Kings iv. 6, v. 14. See below No. LXV. and LXXIV.

XL.

ii. Sam. xxi. 16. יִשְׁבִּי בִנּוֹב

Eng. Trans.—*Ishbi-benob.*

The Hebrew text has יִשְׁבִּי בִנּוֹב, corrected in the Keri, יִשְׁבִּי בִנּוֹב Ishbi-benob; which is the reading also of several Heb. MSS. and some antient editions collated by Kennicott. The Alexandrian MS. of the LXX. reads Ιεσβι εν Νοβ, and the Complutensian edition I. απο Νοβ, considering נֹב Nob, the name of a place, with the preposition ב prefixed to it. And that there was supposed to be a place thus called is evident from the 18th and 19th verses of the above chapter, where for נֹב, or גֹּב, Gob, a great number of Hebrew MSS. and some printed editions read נֹב, or גֹּב, Nob. In the parallel passage in i. Chron. xx. 4, this place is called גֶּזֶר Gezer, which Houbigant, Tom. II. p. 341, thinks, with great probability, to be the true reading. The Vatican and Aldine editions of the LXX. omit the words εν, or απο Νοβ, or Νοβ.

The true enunciation of the Proper name appears to be יִשְׁבִּיבִנּוֹב Ishbibenob, without any division, as is well observed by Houbigant on ii. Sam. xxi. 16.

XLI.

ii. Sam. xxi. 18. אֶת סָף אֲשֶׁר בִּילְדֵי הָרָפָא

Eng. Trans.—*Saph, which was of the sons of the giant.*

סָף Saph is called in the Hebrew text in i. Chron. xx. 4, סִפַּי Sippai, and more fully in five Hebrew MSS., and the Chaldee paraphrase סִיפִי; which reading is to be preferred is uncertain.

הָרָפָא the giant. In ii. Sam. xxi. 18, and in the parallel passage in i. Chron. xx. 4, (where the word with the usual variation is written הָרָפָא) הָרָפָא, or הָרָפָא, is considered by several translators as a Proper name, some expressing the initial letter, and others omitting it: thus the LXX. in ii. Sam. xxi. 18, have Ραφα. Some of the collated MSS. in Sam. read των γιγαντων, as in i. Chron. xx. 4, and the Vulgate makes it both a Proper name and an appellative, rendering it, Arapha de genere gigantum, and, in a subsequent verse, simply Arapha. Our English translators in king James's reign have in the margin Rapha.

For **הַרפָּאִי** in i. Chron. xx. 4, many Hebrew MSS. and some early editions have plurally **הַרפָּאִים**, and thus all the antient versions in that place.

In Matthews's English Translation of the Bible, printed in 1549, in that made in the reign of queen Elizabeth, as quoted by Bp. Horsley in his Bibl. Critic. Vol. I. p. 364, and perhaps in some other Old English translations, the word under consideration is rendered Haraphah.

Milton, in his inimitable Tragedy of Samson Agonistes, calls him Harapha, and alluding to the two chapters quoted above, the Chorus thus announces his approach;—

I know him by his stride,
The giant Harapha of Gath, his look
Haughty, as is his pile high-built and proud.

Ver. 1067—1069.

On his entry he is characteristically introduced boasting of his descent;—

I am of Gath,
Men call me Harapha, of stock renown'd
As Og or Anak, and the Emims old
That Kiriathaim held.

Ver. 1078—1081.

And on the giant's cowardly retreat, the Poet makes Samson, in reply to the chorus, exclaim;—

I dread him not, nor all his giant brood,
Though fame divulge him father of five sons,
All of gigantick size,* Goliath chief.

Ver. 1247—1249.

XLII.

ii. Sam. xxi. 19. **יָד אֶלְחָנָן בֶּן יַעֲרִי אֲרָגִים בֵּית הַלְחָמִי
אֶת גִּלְיָת הַגִּתִּיתִי---**

Eng. Trans.—*Elhanan the son of Jaare-oregim, a Bethlehemite, slew the brother of Goliath the Gittite—*

i. Chron. xx. 5.—**יָד אֶלְחָנָן בֶּן יַעֲרִי אֶת לַחְמִי אֲחֵי גִלְיָת הַגִּתִּיתִי---**
Eng. Trans.—*Elhanan the son of Jair slew Lahmi, the brother of Goliath the Gittite—*

These passages (the former of which bears evident marks of

* Thus Milton expresses the name; and not Goliath. And thus the name is expressed in some of our antient English versions in i. Chron. xx. 5.

It is rather singular that the two modes of enunciating this name should be pointed out by an author in whose writings the reader would hardly have expected such a

corruption) have been compared with each other by several accurate critics, and the corruptions successfully emended.

In the first place, it is observed, that the word יערי in ii. Sam. xxi. 19, ought to be written as in i. Chron. xx. 5, יעור, or rather יעיר, with the Keri, several MSS., and the LXX., Syriac, and Arabic versions. Secondly, the word ארגים Oregim, in ii. Sam. xxi. 19, which literally signifies *weavers*, and forms, in our version and others, part of the name of the Father of Elhanan, has, doubtless, through the carelessness of transcribers, at an early period, been inserted from the following line, where it occurs; and ought, therefore, in this place, to be rejected. Thirdly, it has been conjectured that the words בית הלחמי in ii. Sam. xxi. 19, are a corruption of את לחמי, which occur in i. Chron. xx. 5; but Houbigant, with great sagacity, imagines that they originally existed in both passages, and were the cause of the scribes omitting the words את לחמי in ii. Sam. xxi. 19, and which ought to be inserted in that place. Fourthly, the word את in ii. Sam. xxi. 19, is evidently a corruption of אחי brother, as it is read in i. Chron. xx. 5. Indeed, this word is so necessary to complete the sense in ii. Sam. xxi. 19, that our English translators have inserted it in their version of that place.

From the above observations and emendations, the passages in the original Hebrew, under consideration, may be thus more correctly read and translated, יך אלחנן בן יעיר בית הלחמי את לחמי אחי גלית הנתי Elhanan the son of Jair, a Beth-lehemite, slew Lahmi, the brother of Goliath the Gittite.—See Le Clerc and Houbigant on the passages above quoted; Cappell. Crit. sacr. p. 26; Hallett's Notes Vol. II. p. 7, 8, 80, 81; Kennicott's i. Dissertat. p. 79, ii. Dissertat. p. 318, and Remarks on Select Passages in the Old Test. p. 122; De-Rossi Var. Lect. Vet. Test. ii. Sam. xxi. 19, Tom. II. p. 191; and Bp. Horsley's Bibl. Critic. Vol. I. p. 364.

XLIII.

ii. Sam. xxiii. 8.* הוּא עדינו העצנו

Eng. Trans.—*The same † was Adino the Eznite.*

Dr. Kennicott, to whose indefatigable labours, and critical sagacity,

circumstance to have occurred; viz: in the preface of Cervantes to his Don Quixote, in which he reprobates the blameable prolixity of many authors; a fault for which the present writer hath on this, as well as on other occasions, he is apprehensive an apology to make.

* The Keri, many MSS., and some printed edits. read העצני.

† The same. That is Jashobeam the Hachmonite—See i. Chron. xi. 11, and Note on Tab. XI. No. 1, (ez) Vol. I. p. 218.

we are under great obligations for having removed many difficulties which occur in the Proper names in ii. Sam. xxiii., and in the parallel chapter i. Chron. xi., clearly proves that no such person as Adino the Eznite ever existed; and that the words, which have been converted into a Person, with a Family or Local name, are a mistake of the transcribers for עָרַר הָעֶצֶן, or עָרַר הָעֶצֶן, He lift up his spear.—See Kennicott's i. Dissertat. p. 64, &c.—See also Hallett's Notes Vol. II. p. 41; Houbigant on ii. Sam. xxiii. 8, Tom. II. p. 349; and Calmet in his Dict. Art. Jashobeam.

XLIV.

ii. Sam. xxiii. 9. אֶלְעָזָר בֶּן דָּדַי בֶּן אַחֲחִי

Eng. Trans.—*Eleazar the son of Dodo the Ahohite.*

i. Chron. xi. 12. אֶלְעָזָר בֶּן דָּוִדוֹ הָאֲחִיחִי

Eng. Trans.—*Eleazar the son of Dodo the Ahohite.*

i. Chron. xxvii. 4. דָּוִדַי

Eng. Trans.—*Dodai.*

Our authorized English version in ii. Sam. xxiii. 9, reads דָּוִדַי, in conformity to the Masoretical correction; which reading is supported by nine Hebrew MSS. collated by Kennicott, and also by several antient editions.—See De-Rossi Tom. II. p. 196, where Kennicott's collations are corrected. On the contrary, full twice the number of collated MSS. in the same place read דָּוִדַי.

It is difficult to determine how the LXX. read in ii. Sam. xxiii. 9, as most of the principal editions* of that version make the word דָּדַי, or דָּוִדַי, a Proper name, and retain, likewise, the word דָּוִדַי, which they consider as an appellative noun with an affix, translating it πατράδελφου αὐτου, from דָּד, or דָּוִד, *an uncle*; in which sense this word is also here taken by the authors of the Vulgate, and the Syriac and Arabic versions, and of the Vulgate and Syriac versions in i. Chron. xi. 12. In the latter of these passages the Arabic version reads داود David.—See below Nos. XLVI. CXV.

It is rather remarkable that among all the numerous Hebrew MSS. and antient editions of the Hebrew Bible collated by Kennicott, no variation should be found in the termination of this name in the two

* The words υἱος Δαυιδ however, are not to be found in the Ald. edit. or in some collated MSS.

passages of the i. Chron. xi. 12, xxvii. 4, where it occurs, and is differently expressed, except in one old edition in i. Chron. xi. 12, where the final letter is omitted.

On the whole, I think we may accede to Dr. Kennicott's opinion in supposing, that the original reading of this name was דודי Dodai, and not דודו Dodo.—See Kennicott's i. Dissertat. p. 134.

Dr. Kennicott suspects, and not without reason, that in i. Chron. xxvii. 4, the words בן אלעזר *Eleazar the son of*, are dropt before דודי Dodai.

It may here be observed that in the above passages בן אחי, and אחי are equivalent expressions, signifying the Ahohite.—See Kennicott l. c.

XLV.

ii. Sam. xxiii. 11. שמה בן אגא הררי

Eng. Trans.—*Shammah the son of Agee the Hararite.*

Our English translators, by referring us in the margin of this place to i. Chron. xi. 27, where mention is made of שמות הרורי Shammoth the Hararite, and from thence to ii. Sam. xxiii. 25, where the name of שמה הררי Shammah the Harodite is read, lead us to imagine that they considered these names as belonging to the same person. But I am inclined to think that this must be a mistake: for it is improbable that the same person should be *twice* recorded in the same catalogue. It is true that Shammah is not mentioned in i. Chron. xi. 12, after Eleazar, as in ii. Sam. xxiii. 11; but there is every reason to suppose, with Cappell, Le Clerc, Hallett in his Notes Vol. II. p. 45, &c., and p. 51, and Houbigant on i. Chron. xi. 13, that this name was originally read in i. Chron. xi. 12, and that the omission has been owing to the carelessness of transcribers, who, at an early period, being probably misled by a similarity of phrase, have omitted several sentences, and attributed to Eleazar that which, in reality, belongs to Shammah.—See also Kennicott's i. Dissertat. p. 142, and p. 252, 253.

Fourteen Hebrew MSS. collated by Kennicott, as well as six antient editions, and the celebrated Bible, called Minchath Shai, in its Notes, collated by the same person, read שמה Shamma, for שמה Shammah. One MS. has the ה on a rasure.

XLVI.

ii. Sam. xxiii. 24; i. Chron. xi. 26. אלהנן בן דודו

Eng. Trans.—*Elhanan the son of Dodo.*

A single antient edition of the Hebrew Bible (see Kennicott's Dissert. General. p. 92, Cod. No. 262) reads דודי Dodai, in ii. Sam. xxiii. 24.

The LXX. in the Vatican and Alexandrian copies in ii. Sam. xxiii. 24, read Ελεαναν υἱος Δουδι πατραδελφου αυτου, evidently exhibiting two lections of the original Hebrew, דודי Dodai, and דודו Dodo. The Aldine and Complutensian editions, with some collated MSS., omit the word under consideration in ii. Sam. xxiii. 24. The Vulgate considers דודו in both places as an appellative with an affix, rendering the passage thus, Elchanan filius patruī ejus. The Syriac and Arabic versions in ii. Sam. xxiii. 24, omit the passage entirely; but in i. Chron. xi. 26, the former version agrees with the Vulgate in its interpretation of דודו, as does also the Arabic, which furnishes an additional reading, داود David. —See No. XLIV. and CXV.

The Vatican and Aldine editions of LXX. in i. Chron. xi. 26, read Δωδωε, the Alexandrian Δωδαι, and the Complutensian Δωδι.

XLVII.

ii. Sam. xxiii. 25. שמה החרדי

Eng. Trans.—*Shammah the Harodite.*

i. Chron. xi. 27. שמות החרורי

Eng. Trans.—*Shammoth the Harorite.*

i. Chron. xxvii. 8. שמהות היזרה

Eng. Trans.—*Shamhuth the Izrahite.*

Probably the original name of this person was שמות Shammoth, or שמהות Shamhuth; and the Local or Family name החרדי, or החרורי, the Harodite.—See Kennicott's i. Dissert. p. 180, 181.

It may not be improper here to observe, that in eight Hebrew MSS. and in an antient edition printed in 1493, or 1494, and in the Notes to J. Hen. Michaelis's Bible, שמ is read for שמה, in ii. Sam. xxiii. 25, and that one Heb. MS. has the ה on a rasure.—See above No. XLV.

XLVIII.

ii. Sam. xxiii. 25. אליקא החרדי

Eng. Trans.—*Elika the Harodite.*

One MS. reads אליקא Elikah.—This person's name is omitted in the Catalogue of David's warriors in i. Chron. xi.—See Kennicott's i. Dissert. p. 183. It is also omitted in the Vatican and Aldine editions of the LXX.,* and in the Syriac and Arabic versions in ii. Sam. xxiii. 25.

* In the Alex. MS. Ενακα is an error of the transcriber arising evidently from the similarity of the uncial characters in ENAKA and EAIKA.

XLIX.

ii. Sam. xxiii. 26 ; i. Chron. xi. 28, xxvii. 9. עִירָא בֶן

עִקֶשׁ

Eng. Trans.—*Ira the son of Ikkes.*

One Hebrew MS. in. i. Chron. xi. 28, and the same MS. in i. Chron. xxvii. 9, reads עִירָה *Irah*.

In the Arabic version of i. Chron. xi. 28, عيرا بن عافيس *Ira the son of Afish*, is an evident error of the transcriber for عيرا بن عاقيس *Ira the son of Akish*, as it is properly written in ii. Sam. xxiii. 26.

L.

ii. Sam. xxiii. 28. צִלְמוֹן הָאֲחֹחִי

Eng. Trans.—*Zalmon the Ahohite.*

i. Chron. xi. 29. עֵילִי הָאֲחֹחִי

Eng. Trans.—*Ilai the Ahohite.*

That both these names were originally the same we may, I think, without difficulty conclude ; but whether the latter is a corruption of the former, or the former of the latter, or whether they are not both corrupted, cannot be determined, as neither the collated Hebrew MSS. nor antient versions (the two great sources of Biblical emendatory criticism) here yield us any satisfactory assistance. Dr. Kennicott in his i. Dissertat. p. 188, on very slender grounds, in my opinion, persuades himself that עֵילִי *Ilai* is the original name, and that צִלְמוֹן *Zalmon*, is a corruption of it.

LI.

ii. Sam. xxiii. 29. חֶלֶב בֶּן בַּעֲנָה הַנְּטוֹפָתִי

Eng. Trans.—*Heleb the son of Baanah a Netophathite.*

i. Chron. xi. 30. חֶלֶד בֶּן בַּעֲנָה הַנְּטוֹפָתִי

Eng. Trans.—*Heled the son of Baanah the Netophathite.*

i. Chron. xxvii. 15. חֶלְדִּי הַנְּטוֹפָתִי

Eng. Trans.—*Heldai—the Netophathite.*

Several Hebrew MSS. collated by Kennicott and De-Rossi, as well as the Vulgate, and the Complutensian edition of the Hebrew text and LXX. read in ii. Sam. xxiii. 29 חֶלֶד *Heled*, as in i. Chron. xi. 30, and, as in all probability, it was originally read in i. Chron. xxvii. 15.—See Kennicott's i. Dissert. p. 190.

Three Hebrew MSS. in ii. Sam. xxiii. 29, and in i. Chron. xi. 30, a much greater number, together with the Bibl. Bomberg. in the margin, and the celebrated Bible called Minchath Shai read **בַּענָא** Baana.

LII.

ii. Sam. xxiii. 29. **אִתִּי בֶן רִיבִי**

Eng. Trans.—*Ittai the son of Ribai.*

i. Chron. xi. 31. **אִיתִי בֶן רִיבִי**

Eng. Trans.—*Ithai the son of Ribai.*

Seven Hebrew MSS. and two very antient editions read in ii. Sam. xxiii. 29, **אִתִּי**, as in the printed Hebrew text in i. Chron. xi. 31, and four Heb. MSS. in i. Chron. xi. 31, and the Chaldee paraphrase, published by Wilkins, read **אִתִּי**, as in the printed text in ii. Sam. xxiii. 29. It is not improbable but that the original name in both places was **אִתִּי** Ithai.—See Kennicott's i. Dissert. p. 191.

LIII.

ii. Sam. xxiii. 31. ***אֲבִי-עֶלְבֹן הָעֲרַבְתִּי**

Eng. Trans.—*Abi-albon the Arbathite.*

i. Chron. xi. 32. **אֲבִיאל הָעֲרַבְתִּי**

Eng. Trans.—*Abiel the Arbathite.*

We should probably read in i. Chron. xi. 32, **אֲבִי-עֶלְבֹן**, or **אֲבִיעֶלְבֹן**, as in ii. Sam. xxiii. 31.—See Kennicott's i. Dissert. p. 194, 195.

LIV.

ii. Sam. xxiii. 32.—**בְּנֵי יָשָׁן**

Eng. Trans.—*Of the sons of Jashen—*

i. Chron. xi. 34. **בְּנֵי הַשֵּׁם הַגִּזּוֹנִי**

Eng. Trans.—*The sons of Hashem the Gizonite.*

Dr. Kennicott, with a considerable degree of probability, proposes to read **בֶּן הַשֵּׁם הַגִּזּוֹנִי** Gouni the son of Hashem.—See that learned author's i. Dissert. p. 201, &c. and p. 545.

It may be pertinent to the present purpose to observe, that one Hebrew MS. No. 201, which Dr. Kennicott, in his Dissertat. General. speaks of as “*antiquissimis præstantissimisque accensendus*,” originally read **בֶּן** in ii. Sam. xxiii. 32. Three Heb. MSS. in i. Chron. xi. 34, read **הַשֵּׁם**.

* Some editions read **אֲבִיעֶלְבֹן**.

LV.

ii. Sam. xxiii. 33. **אחיאם בן שרר האררי**

Eng. Trans.—*Ahiam the son of Sharar the Hararite.*

i. Chron. xi. 35. **אחיאם בן שכר ההררי**

Eng. Trans.—*Ahiam the son of Sacar the Hararite.*

Several Hebrew MSS. collated by Kennicott and De-Rossi, and the Proph. Soncin, printed in 1486, read in ii. Sam. xxiii. 33, **שרר** Sharad. In i. Chron. xi. 35, one MS. reads as in ii. Sam. xxiii. 33, **שרר**, another MS. **שכר**, two other MSS. **שבר**, and the Hagiogr. printed at Naples has **שור**.

Dr. Kennicott in his i. Dissert. p. 204, thinks it probable that **שרר** in ii. Sam. xxiii. 33, is a corruption of **שכר** as in i. Chron. xi. 35, since a person of the name of **שכר** is mentioned in i. Chron. xxvi. 4, and that, perhaps, the name of **שרר** is no where to be met with in Scripture except in the above passage in ii. Sam. xxiii. 33. I must confess that these reasons have but little weight with me, so as to make the scale preponderate in favour of the reading in i. Chron. xi. 35.

It is to be regretted that the Hebrew MSS. as well as ancient versions lend us, in the above-mentioned places of ii. Sam. xxiii. 33, and i. Chron. xi. 35, no assistance to determine which lection is to be preferred.

In the Local or Family name in ii. Sam. xxiii. 33, we ought to read **ההררי**.

LVI.

ii. Sam. xxiii. 34. **אליפלט בן אחסבי המעכתי**

Eng. Trans.—*Eliphelet the son of Ahasbai, the son of the Maachathite.*

i. Chron. xi. 35, 36. **אליפל בן אור : חפר המכרתי**

Eng. Trans.—*Eliphael the son of Ur, Hopher the Mecherathite.*

I readily concur with Dr. Kennicott in thinking that the evidently corrupted passage in i. Chron. xi. 35, 36, is to be emended from that in ii. Sam. xxiii. 34, and that omitting in ii. Sam. either the word **בן** in the second place, or the article prefixed to the Local name, we should correct the passage both in ii. Sam. xxiii. 34, and i. Chron. xi. 35, 36, thus; **אליפלט בן אחסבי המעכתי**, Eliphelet the son of Ahasbai the Maachathite.—See Kennicott's i. Dissert. p. 204—206.

LVII.

ii. Sam. xxiii. 34. אליעם בן אחיתפל הגלני

Eng. Trans.—*Eliam the son of Ahithophel the Gilonite.*

i. Chron. xi. 36. אחיה הפלני

Eng. Trans.—*Ahijah the Pelonite.*

Dr. Kennicott thinks that the passage in i. Chron. xi. 36, should be corrected and supplied from that of the ii. Sam. xxiii. 34, and to this opinion I readily subscribe.—See Kennicott's i. Dissert. p. 207.

LVIII.

ii. Sam. xxiii. 35. חצרו

Eng. Trans.—*Hezrai.*

i. Chron. xi. 37. חצרו

Eng. Trans.—*Hezro.*

The Keri in ii. Sam. xxiii. 35 (which is followed, as usual, by our translators) as well as several Hebrew MSS. and antient editions in that place read חצרי *Hezrai*. Three Hebrew MSS. in i. Chron. xi. 37, support, likewise, the same reading; as do also all the antient versions both in ii. Sam. xxiii. 35, and i. Chron. xi. 37, except the Vulgate in i. Chron., where it reads *Hezro*. We may conclude, therefore, with Dr. Kennicott in his i. Dissert. p. 207, &c. that the original reading in both places was חצרי *Hezrai*.

LIX.

ii. Sam. xxiii. 35. פערי האריב

Eng. Trans.—*Paarai the Arbite.*

i. Chron. xi. 37. נערי בן אזבי

Eng. Trans.—*Naarai the son of Ezbai.*

I think with Dr. Kennicott (as far as so disputable a matter will admit) that the passage in ii. Sam. xxiii. 35, is corrupted, and should be emended from that in i. Chron. xi. 37.—See Kennicott's i. Dissert. p. 209, &c.

It may not be improper here to observe, that two Hebrew MSS., and probably a third, read in ii. Sam. xxiii. 35, הארכי the *Archite*, as did also a fourth Hebrew MS. originally. This lection supports in part the reading to be met with in the Vatican and Alexandrian editions of the LXX.—See Kennicott l. c.

LX.

ii. Sam. xxiii. 36. יגאל בן נתן מצבה בני הגדי

Eng. Trans.—*Igal the son of Nathan of Zobah, Bani the Gadite.*

i. Chron. xi. 38. יואל אחי נתן מבחר בן הגרי :

Eng. Trans.—*Joel the brother of Nathan, Mibhar* the son of Haggeri.*

Dr. Kennicott having in his i. Dissert. p. 212—216, to which I refer my reader, with great critical accuracy compared the above passages, and also the accompanying antient versions, and with his accustomed soundness of judgment pointed out the corrupt words, and in what manner they ought to be emended, makes it unnecessary for me to enlarge on the passages any further than by adding the learned author's emendation, and such notices as the collation of Hebrew MSS., since the publication of the Dr.'s Dissertation, has afforded us.

The Dr's conclusion, after a critical investigation of the above passages, is, that we ought to read in both of them, as follows,—
: יואל אחי נתן מצבה בני הגדי Joel the brother of Nathan of Zobah, Bani the Gadite.

In ii. Sam. xxiii. 36, one Heb. MS. omits the words בן נתן.

In i. Chron. xi. 38, three Heb. MSS. read אחינתן as one word, and to which one of the MSS. prefixes the word בן. Another MS. prefixes בן to נתן ; a fifth Heb. MS. omits בן after מבחר ; and three Heb. MSS. read הגדי, as in ii. Sam. : and this, likewise, was originally the reading of a fourth Heb. MS. The Chaldee paraphrase on i. Chron., published by Wilkins, reads גדי.

LXI.

ii. Sam. xxiv. 16. האורנה

Eng. Trans.—*Araunah.*

ii. Sam. xxiv. 18. ארניה

Eng. Trans.—*Araunah.*

ii. Sam. xxiv. 20, 21, 22, 23, 24. ארונה

Eng. Trans.—*Araunah.*

i. Chron. xxi. 15, 18, 20, 21, 22, 23, 24, 25, 28 ;

ii. Chron. iii. 1. ארנן

Eng. Trans.—*Ornan.*

The Keri in ii. Sam. xxiv. 16, 18, corrects the name, as in ver. 20, &c.

* The son of Haggeri. In marg. of Eng. Bible, or the Haggerite.

אֲרֹנָה, and this is the reading, likewise, of several Heb. MSS. and some printed editions in the Text of both these places. In i. Chron. xxi. and ii. Chron. iii. 1, this name is invariably written אֲרֹנָה, and as invariably in the Chaldee paraphrase, published by Wilkins, אֲרֹנָה.

All the editions of the LXX. in ii. Sam. xxiv. read *Opva*, as do also the Vatican and Alexandrian in i. Chron. xxi.; but the Complutensian edition in i. Chron. reads, in conformity, as usual, to the Heb. text, *Opvav*, and this reading is occasionally adopted by the Aldine edition. The Syriac and Arabic versions constantly read Aran.

The text of the Targum of Jonathan in ii. Sam. xxiv. 16, in the London Polyglott has אֲרֹנָה, but in all other places in the same chapter אֲרֹנָה. Other editions of this Targum exhibit, likewise, a variation in expressing this name.—See Var. lect. et. Observat. in Chald. paraph. Lond. Polyglott. Tom. VI. p. 43, c. 2.

Whether אֲרֹנָה Araunah, or אֲרֹנָה Ornan, be the original reading of the name it is impossible to determine.

The Local name of this person in the Arabic version in ii. Sam. xxiv. 16, 18, where he is styled الباساني the Basanite, is evidently an error of the Copyist for اليابوسي the Jebusite, as it is properly expressed in i. Chron. xxi.

LXII.

i. Kings i. 8. רַעִי

Eng. Trans.—*Rei*.

All the copies of the LXX., except the Complutensian, agree in reading *Pησι*; from whence we may conjecture that either the LXX. found רַעִי *Resi* for רַעִי in their copies of the Hebrew text, or that, at an early period, some transcriber mistook *PHEI* for *PHΣI*, and thus introduced the error into the Greek text.* The Complutensian edition of the LXX. omits the name. The Syriac version, by an improper collocation of the Diacritical point, for راي *Rai* reads داي *Dai*; and the Arabic version still more erroneously, دعاة *Doah*.

LXIII.

i. Kings iv. 3. אֱלִיחֹרֶף וְאַחִיָּה בְּנֵי שִׁישָׁא סֹפְרִים

Eng. Trans.—*Elihoreph and Ahiah, the sons of Shisha, scribes.*

Two Hebrew MSS. collated by Kennicott for בְּנֵי sons, read בֶּן son:

* A few collated MSS., I since find, have *Pηῖ*

and this was originally the reading of one Heb. MS. in the possession of De-Rossi. The LXX., likewise, appear to have found the same reading in their copies. If this reading be allowed, the following punctuation of the sentence must be adopted; Elihoreph, and Ahiah the son of Shisha, scribes.

With respect to the name of שִׁישָׁא Shisha, see what is observed above No. XXXV.

LXIV.

i. Kings iv. 6. אַחִישָׁר

Eng. Trans.—*Ahishar*.

One Hebrew MS. reads erroneously אַחִי שָׂר the brother of Shar; and one Heb. MS., and perhaps a second, אַחִישָׁד Ahishad, which was also the original reading of a third Heb. MS.

The Syriac version calls this person اَبِنْصَار Abinsar, the Arabic version less corruptly اَبِيسَار Abisar.

After this name the Vatican and Alexandrian copies of the LXX. have the following addition; Καὶ Ελιακ ὁ οικονόμος καὶ Ελιαβ υἱος Σαφ (Alex. and Ald. Σαφατ) ἐπὶ τῆς πατρίας. The Aldine and Complutensian editions omit the former, but retain the latter part of this addition, which is not to be met with in any other antient version.

LXV.

i. Kings iv. 6. אֲדֹנִירָם בֶּן עַבְדָּא

Eng. Trans.—*Adoniram the son of Abda*.

The words אֲדֹנִירָם בֶּן עַבְדָּא the son of Abda, are wanting in two Hebrew MSS. collated by Kennicott, in one in the possession of De-Rossi, in the Proph. Soncin. printed in 1486, and in the Bibl. Soncin. printed in 1488.—See above No. XXXIX. and below No. LXXIV.

LXVI.

i. Kings iv. 8. בֶּן חֶסֶד — 9. בֶּן דֶּקַר — 10. בֶּן חֹר

11. בֶּן גִּבְר — 13. בֶּן אֲבִינָדָב

Eng. Trans.—8. *The son of Hur*.—9. *the son of Dekar*.—10. *the son of Hesed*.—11. *the son of Abinadab*.—13. *the son of Geber*.

The Vulgate considers the word בֶּן, son, in all these places, as making part of the Proper names, and renders them accordingly, Benhur,—Bendecar,—Benhesed,—Benabinadab,—Bengaber; which mode of enun-

ciating these names our English translators of the Bible have noticed in the margin.* The Arabic version, also, which is evidently made in this book from the Syriac, adds the Syriac translation of the word בן to the three first names, rendering them thus; Barhur, Bardecar, Barhesed; but, afterwards, inconsistently translates the Syriac word ܒܪ, Bar, which, in the Syriac version, precedes the two remaining names, by ܒܢ the son. In the LXX. we meet with traces of this mode of expressing these Proper names, the Roman edition reading in ver. 8, Βεε υἱος Ωρ, the Alexandrian MS. Βεν υἱος Ωρ, the Aldine edition Βαινωρ,† and the Complutensian Βενωρ, the two former copies expressing the original word, and also its translation. In ver. 10, the Complutensian edition reads Βενεσεδ.—See what is observed in Notes on Tab. XI. No. 1. (bt) Vol. I. p. 200.

LXVII.

i. Kings iv. 9. וַאִלּוֹן בֵּית חָנָן

Eng. Trans.—*And Elon-beth-hanan.*

A few Heb. MSS. and some antient printed editions read בן חנן the son of Hanan; (see De-Rossi Tom. II. p. 205) in conformity to which the Complutensian edition of the LXX. reads Βεναναν. Should any person be inclined to think that this is the original reading, it will be necessary for him, in order to render it more consistent, to place a full stop after אֵילֹן Elon, and to connect the latter part of ver. 9, with what follows, translating the whole passage thus; “The son of Dekar, in Makaz, and in Shaalbim, and Beth-shemesh, and Elon. The son of Hanan, the son of Hesed, in Aruboth.” It must be confessed, however, that the original text stands not in need of these conjectures.

LXVIII.

i. Kings iv. 12. בַּעְנָה

Eng. Trans.—*Baana (the son of Ahilud.)*

Fourteen Hebrew MSS. and two very antient editions read בַּעְנָה Baanah.

LXIX.

i. Kings iv. 14. אַחִינֹדָב בֶּן עֲדָה

Eng. Trans.—*Ahinabab the son of Iddo.*

One Hebrew MS. reads אַחִי נֹדָב, and another אַבִּינֹדָב. The name

* Margin. For Hesed our English translators both in the Text and margin in the first edition read erroneously Heseb.

† In Boss's Collat. Βενωρ.

of Ahinadab's father is variously expressed in the Hebrew MSS. and antient editions. Two MSS. and one antient edition read עֲדֹנָי, one MS., corruptly, עֲדֹנִי, two MSS. עֲדָנִי, twelve, perhaps thirteen, MSS., and six antient editions have עֲדֹנִי, which was likewise the original reading of two other MSS.; three MSS. read עֲדֹנִי, and one עֲדֹנִי.

Calmet in his Dict. Art. II. Iddo, makes Iddo the son of Ahinadab; whereas, Iddo was the father of Ahinadab; and thus he is rightly called by Calmet himself Art. Ahinadab.

LXX.

i. Kings iv. 16. בַּעֲנָה

Eng. Trans.—*Baanah, (the son of Hushai.)*

Nine Hebrew MSS. read בַּעֲנָה Baanah; and thus the first edition of our authorized English version, and all the subsequent editions, which I have had an opportunity of consulting, express the name. But as the printed Hebrew text reads בַּעֲנָה, it ought to have been rendered by our translators, Baana. Possibly, however, they might make use of a copy of the original, where the name was printed בַּעֲנָה Baanah, and not בַּעֲנָה Baana.

LXXI.

i. Kings iv. 18. שִׁמְעִי בֶן אֵלָה

Eng. Trans.—*Shimei the son of Elah.*

Several Hebrew MSS. and antient editions read אֵלָה. Here also the first, and subsequent editions of our authorized English version vary from the commonly received Hebrew text by reading Elah, instead of Ela.—Compare the preceding No.

LXXII.

i. Kings x. 1, &c.; ii. Chron. ix. 1, &c. מַלְכַּת שֶׁבַּא

Eng. Trans.—*The Queen of Sheba.*

The name of the Queen of Sheba, who came to visit Solomon, is nowhere mentioned in Scripture, though she is particularly recorded both in the Old and New Testament.—See in addition to the above quoted places, Matth. xii. 42, Luke xi. 31. Josephus in his Jew. Ant. B. viii.

c. vi. s. 2, &c. : calls her Nicaule, Queen of Egypt and Ethiopia, and quotes Herodotus in support of his assertion : but no such name occurs in Herodotus ; and it is generally acknowledged, that this valuable Jewish Historian is here, as in many other places of his works, mistaken.

The name by which this Queen is commonly known among the Orientals is * Balkis, or Belkis ; and who, they say, was a lineal descendant from Kahtan ; the same with Joktan of the Scriptures.

Many stories, among the Eastern writers are recorded of this Queen, which it will be unnecessary to mention. The following account, however, of this famous personage, and her posterity, drawn from authentic records of the kingdom over which she once reigned, and extracted from the Travels of Mr. Bruce, who resided a considerable time in those parts, is of too important a nature not be submitted to the Reader.

“ It is now that I am to fulfil my promise to the reader, of giving him some account of the visit made by the Queen of Sheba, (it should properly be Seba, Azab, or Azaba, all signifying *South*,) as we erroneously call her, and the consequences of that visit ; the foundation of an Ethiopian monarchy, and the continuation of the sceptre in the tribe of Judah, down to this day.—

“ We are not to wonder if the prodigious hurry and flow of business, and the immensely valuable transactions they had with each other, had greatly familiarized the Tyrians and Jews, with their correspondents the Cushites and shepherds on the coast of Africa. This had gone so far, as very naturally to have created a desire in the queen of Azab, the sovereign of that country, to go herself and see the application of such immense treasures that had been exported from her country for a series of years, and the prince who so magnificently employed them. There can be no doubt of this expedition, as Pagan, Arab, Moor, Abyssinian,

* Balkis, or Belkis. Balkis, Nom d'une Reine d'Arabic de la posterite d'Iarab, fils de Chathan qui regnoit dans la ville de Mareb, capitale de la province de Saba. C'est la Reine de Saba de laquelle il est dit dans le livre des Roys qu'elle vint de son pays pour entendre les discours pleins de sagesse de Salomon. Elle etoit, selon la tradition des Arabes, fille de Hadhad, fils de Scharhabil, vingtieme Roy d'Iemen, on de Arabic Heureuse, quoyque quelques Auteurs veulent q'elle fut fille de Sarahil, qui descendoit en droite ligne de Saba fils d'Iakh schab, fils d'Iaarab, fils de Cahtan on Joktan.—D'Herbelot Bibl. Orient. Art. Balkis. See also Sale's Koran chap. xxvi, Note (i).

and all the countries round, vouch it pretty much in the terms of Scripture.

“ Many (such as Justin, Cyprian, Epiphanius, and Cyril) have thought this queen was an Arab. But Saba was a separate state, and the Sabeans a distinct people from the Ethiopians and the Arabs, and have continued so till very lately. We know, from history, that it was a custom among these Sabeans to have women for their sovereigns in preference to men, a custom which still subsists among their descendants.

————— Medis levibusque Sabæis
Imperat hos sexus, reginarumquo sub armis
Barbariæ* pars magna jacet.

CLAUDIAN.

“ Her name the Arabs say was *Belkis*; the Abyssinians, *Maqueda*. Our Saviour calls her *Queen of the South*, without mentioning any other name, but gives his sanction to the truth of the voyage. ‘The Queen of the South (or Saba, or Azab) shall rise up in the judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold a greater than Solomon is here.’ (Matth. xii. 42; Luke xi. 31.) No other particulars, however, are mentioned about her in Scripture; and it is not probable our Saviour would say she came from the uttermost parts of the earth, if she had been an Arab, and had near 50° of the continent behind her. The gold, the myrrh, cassia, and frankincence, were all the produce of her own country.—

“ Whether she was a Jewess or a Pagan is uncertain; Sabaism was the religion of all the East. It was the constant attendant and stumbling-block of the Jews; but considering the multitude of that people then trading from Jerusalem, and the long time it continued, it is not improbable she was a Jewess. ‘And when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions.’—(i. Kings x. 1, and ii. Chron. ix. 1.) Our Saviour, moreover, speaks of her with praise, pointing her out as an example to the Jews. (Matth. xii. 42, and Luke xi. 31.) And in her thanksgiving before Solomon, she alludes to *God’s blessing* on the *seed* of Israel for ever, (i. Kings x. 9, and ii. Chron. ix. 8.) which is by no means the language of a Pagan, but of a person skilled in the ancient history of the Jews.

* “ By this is meant the country between the tropic and the mountains of Abyssinia, the country of Shepherds, from *Berber Shepherd*.”

“ She likewise appears to have been a person of learning, and that sort of learning which was then almost peculiar to Palestine, not to Ethiopia. For we see that one of the reasons of her coming, was to examine whether Solomon was really the learned man he was said to be. She came to try him in allegories, or parables, in which Nathan had instructed Solomon.

“ The Annals of Abyssinia, being very full upon this point, have taken a middle opinion, and by no means an improbable one. They say she was a Pagan when she left Azab, but being full of admiration at the sight of Solomon’s works, she was converted to Judaism in Jerusalem, and bore him a son whom she called Menilek, and who was their first king. However strongly they assert this, and however dangerous it would be to doubt it in Abyssinia, I will not here aver it for truth, nor much less still will I positively contradict it, as Scripture has said nothing about it.

“ The Abyssinians, both Jews and Christians, believe the xlvth Psalm to be a prophecy of this queen’s voyage to Jerusalem; that she was attended by a daughter of Hiram’s from Tyre to Jerusalem, and that the last part contains a declaration of her having a son by Solomon, who was to be a king over a nation of the Gentiles.

“ To Saba, or Azab, then, she returned with her son Menilek, whom, after keeping him some years, she sent back to his father to be instructed. Solomon did not neglect his charge, and he was anointed and crowned king of Ethiopia in the temple of Jerusalem, and at his inauguration took the name of David. After this he returned to Azab, and brought with him a colony of Jews, among whom were many doctors of the law of Moses, particularly one of each tribe, to make judges in his kingdom, from whom the present Umbares (or Supreme Judges, three of whom always attend the king,) are said and believed to be descended. With these came also Azarias, the son of Zadok the priest, and brought with him a Hebrew transcript of the law, which was delivered into his custody, as he bore the title of Nebrit, or High-priest; and this charge, though the book itself was burnt with the church at Axum in the Moorish war of Adel, is still continued, as it is said, in the lineage of Azarias, who are Nebrits, or keepers of the church of Axum, at this day. All Abyssinia was thereupon converted, and the government of the church and state modelled according to what was then in use at Jerusalem.

“ By the last act of the queen of Saba’s reign, she settled the mode of succession in her country for the future. First, she enacted, that the

crown should be hereditary in the family of Solomon for ever. Secondly, that, after her, no woman should be capable of wearing that crown or being queen, but that it should descend to the heir male, however distant, in exclusion of all heirs female whatever, however near; and that these two articles should be considered as the fundamental laws of the kingdom, never to be altered or abolished. And, lastly, that the heirs male of the royal house, should always be sent prisoners to a high mountain, where they were to continue till their death, or till the succession should open to them.—

“The Queen of Saba having made these laws irrevocable to all her posterity, died, after a long reign of forty years, in 986 before Christ, placing her son Menilek upon the throne, whose posterity, the annals of Abyssinia would teach us to believe, have ever since reigned. So far we must indeed bear witness to them, that this is no new doctrine, but has been steadfastly and uniformly maintained from their earliest account of time; first, when Jews, then in later days after they had embraced Christianity. We may further add, that the testimony of all the neighbouring nations is with them upon this subject, whether they be friends or enemies. They only differ in the name of the Queen, or in giving her two names. As for her being an Arab, the objection is still easier got over. For all the inhabitants of Arabia Felix, especially those of the coast opposite to Saba, were reputed Abyssins, and their country part of Abyssinia, from the earliest ages, to the Mahometan conquest, and after. They were her subjects; first, Sabeen Pagans like herself, then converted (as the tradition says) to Judaism, during the time of the building of the Temple, and continuing Jews from that time to the year 622 after Christ, when they became Mahometans.”

Bruce's Travels, &c. Vol. I. chap. vi. p. 471, &c.

LXXIII.

i. Kings xi. 29, 30, xii. 15, xiv. 2, 4, xv. 29; ii. Chron.

ix. 29. אַחִיָּה

Eng. Trans.—*Ahijah*.

i. Kings xiv. 4, 5, 6, 18; ii. Chron. x. 15. אַחִיָּהוּ

Eng. Trans.—*Ahijah*.

It is remarkable that in all the places where the Hebrew printed text

reads אֲחִיָּה Ahijah, the collated Hebrew MSS. universally agree with it. In i. Kings xiv. 4, one Heb. MS. for אֲחִיָּהוּ Ahijahu, reads אֲחִיָּה Ahijah; in ver. 6, three MSS. have the same reading; in ver. 18, two MSS., and in ii. Chron. x. 15, seven MSS. concur in reading אֲחִיָּה Ahijah.

LXXIV.

i. Kings xii. 18. אָדוֹרָם אֲשֶׁר עַל הַמָּס

Eng. Trans.—*Adoram, who was over the tribute.*

ii. Chron. x. 18. הָדוֹרָם אֲשֶׁר עַל הַמָּס

Eng. Trans.—*Hadoram, who was over the tribute.*

Three Hebrew MSS. in Kennicott's collations read in i. Kings xii. 18, הָדוֹרָם Hadoram, as in the printed Heb. text in ii. Chron. x. 18. Buxtorf's Remark on the slight variation in the enunciation of this and other Proper Names is so sensible, and pertinent to our present purpose, that I beg leave here to produce it. "Pronunciationes diversis temporibus variant, et uterque autor sequitur pronunciationem suo tempore usitatam. Porro, liber Chronicorum posterius scriptus est, cum lingua ex captivitatibus fuit nonnihil deflexa, cumque asperiores literas gutturales fugere inciperent. Sic qui אָדוֹרָם i. Reg. c. 12, 18, vocatur הָדוֹרָם ii. Par. c. 10, 18."—Buxtorf. Vind. citat. a Pole Synops. i. Chron. xi. 35.

The LXX., Syriac, and Arabic versions, both in i. Kings xii. 18, and ii. Chron. x. 18, read אֲדוֹנִירָם Adoniram.* Whether this be the same person with Adoram mentioned ii. Sam. xx. 24, and who is called Adoniram i. Kings iv. 6, v. 14, is not certain: though it is probable that the same person is meant in those places.—See No. XXXIX. and LXV.

LXXV.

i. Kings xii. 22; ii. Chron. xii. 5, 7, 15. שְׁמַעִיָּה

Eng. Trans.—*Shemaiah.*

ii. Chron. xi. 2. שְׁמַעִיָּהוּ

Eng. Trans.—*Shemaiah.*

One Heb. MS. collated by Kennicott in ii. Chron. xii. 5, and another in ver. 7, read שְׁמַעִיָּהוּ Shemaiahu; and two Heb. MSS. and the Bible Complut. in ii. Chron. xi. 2, read שְׁמַעִיָּה Shemaiah.

* We must except, however, the Alex. MS. and Complut. edition in ii. Chron., the former of which reads, with three MSS. Ἀδωραμ, and the latter Ἀδοραμ.

LXXVI.

i. Kings xiii. 1. אִישׁ אֱלֹהִים

Eng. Trans.—*A man of God.*

The man of God, who came to Jeroboam while he stood by his idolatrous altar to offer incense, is called by Josephus in his Jew. Ant. B. viii. c. viii. s. 5, p. 445 (see also p. 446, 468) *Ιαδων* Jadon, and is supposed by several commentators on Scripture to be the same with Iddo the seer mentioned ii. Chron. ix. 29, xii. 15, xiii. 22.

Michael Glycas in his Annals, as quoted in the Notes to Havercamp's edition of Josephus, Vol. I. p. 445, speaking of the above-mentioned prophet, observes, *Ο μὲν Ιωσηπος Ιαδων αὐτον ονομαζει· ἡ δὲ βιβλος τῶν Παιραλειπομένων* (read *Παραλειπομένων*) *Ιωηλ αὐτον ἡμᾶς καλεῖσθαι ἐδίδαξεν.* Josephus calls him Jadon; but the Book of Chronicles hath informed us that he is to be called Joel. For the explanation of this, I must refer my readers to what I shall hereafter have occasion to observe on the name of Iddo* where he will find that some of the copies of the LXX. read *Ιωηλ* Joel, a reading which M. Glycas, without doubt, found in his own copy.

LXXVII.

i. Kings xvi. 9. אֶרְצָא אֲשֶׁר עַל הַבַּיִת

Eng. Trans.—*Arza, steward of his (Elah's) house.*

Two Hebrew MSS. and one antient Heb. edition read *אַרְצָא* Arzah. The Targum of Jonathan in this place in the London Polyglott considers *אַרְצָא* Arza, as the name of an idol. But see Clerc's Var. Lect. et Observat. in Chald. Paraph. Lond. Pol. Tom. VI. p. 45, c. 2.

LXXVIII.

i. Kings xvi. 34. שְׁגִיב

Eng. Trans.—*Segub.*

The Keri (which is followed, as usual, by our English Translators) and many Hebrew MSS. read *שְׁגִיב*. Several Hebrew MSS. have *שִׁנְב*. All the antient versions, except the Syriac, follow the reading of the Keri. The Syriac version in its printed text has *ܫܒܒܬ* Sebob, but the Pocockian MS. reads *ܫܒܒܬ* Secob.

* See below No. CXI.

LXXIX.

i. Kings xvii. 1, 13, 15, 16, 18, 22, 23, 24, xviii. 1, 2, 7, 8, 11, 14, 15, 16, 17, 21, 22, 25, 27, 30, 31, 36, 40, 41, 42, 46, xix. 1, 2, 9, 13, 19, 20, 21, xxi. 17, 20, 28 ; ii. Kings i. 10, 13, 15, 17, ii. 1, 2, 4, 6, 8, 9, 11, 13, 14, 15, iii. 11, ix. 36, x. 17 ; ii. Chron. xxi. 12. **אֵלִיהוּ**

Eng. Trans.—*Elijah*.

ii. Kings i. 3, 4, 8, 12 ; Malachi iv. 5.* **אֵלִיה**

Eng. Trans.—*Elijah*.

One Hebrew MS. in i. Kings xviii. 2, one Heb. MS. in ver. 30 of the same chapter, one Heb. MS. in ii. Kings ix. 36, and one Heb. MS. in ii. Chron. xxi. 12, read **אֵלִיה** ; and this is the only variation, I believe, which the Hebrew MSS. furnish where the text reads **אֵלִיהוּ** Elijahu. Our authorized English version constantly reads Elijah ; in the margin, however, i. Kings xvii. 1, it has, “ Heb. Elijahu.”

In ii. Kings i. 3, six Hebrew MSS. and three antient editions, collated by Kennicott, and some MSS. collated by Houbigant, Tom. II. p. 451, and two Heb. MSS., perhaps a third, in Malachi iv. 5, read **אֵלִיהוּ** Elijahu ; and this was the reading of one Heb. MS., and probably of a second, collated by Kennicott, in ii. Kings i. 3.

The LXX. supports the former of these lections as exhibited in the text, by reading, invariably, I believe, **Ἠλίου**.

LXXX.

i. Kings xviii. 3, 4, 5, 6, 7, 16. **עֲבַדִּיהוּ**

Eng. Trans.—*Obadiah*.

Our English translators properly observe, in the margin i. Kings xviii. 3, that the Hebrew text reads Obadiahu. One Hebrew MS. in the latter part of ver. 3, and one Heb. MS. in ver. 4, collated by Kennicott, read **עֲבַדִּיה**. But the present Hebrew text is not only supported by the agreement of the Heb. MSS., but by the concurrent testimony of the LXX. and Arabic versions, which express the Vau at the end of the name.

* In some copies iii. 23.

LXXXI.

i. Kings xx. 35. אִישׁ אֶחָד מִבְּנֵי הַנְּבִיאִים

Eng. Trans.—*A certain man of the sons of the prophets.*

The person who is here recorded, but whose name is not mentioned, is called by Josephus Jew. Ant. B. viii. c. xiv. s. 5, Μιχαῖας Michæas, and whom Whiston, in his Notes of Josephus, l. c., and Calmet in his Dict. Art. II. ΜΙΧΑΙΑΗ, suppose to be Micaiah the son of Imlah, mentioned in i. Kings xxii.; ii. Chron. xviii.—See following No.

LXXXII.

i. Kings xxii. 8, 9, 13, 14, 15, 24, 25, 26, 28. מִיכִיָּהוּ
בֶן יִמְלָה

Eng. Trans.—*Micaiah the son of Imlah.*

ii. Chron. xviii. 7, 8, 12, 13, 23, 24, 25, 27. מִיכִיָּהוּ
בֶן יִמְלָה

Eng. Trans.—*Micaiah the son of Imla.*

ii. Chron. xviii. 14. מִיכָה
Eng. Trans.—*Micaiah.*

For מִיכָה Micah, as in the printed Hebrew text in ii. Chron. xviii. 14, two Hebrew MSS. read מִיכִיָּה Micaiah, and one Heb. MS. in conformity to every other place where this name occurs, מִיכִיָּהוּ Micaiahu, which is indisputably the proper reading in the Hebrew text. The Chaldee paraphrase on Chronicles reads (except in the two first verses where this name occurs in ii. Chron. xviii., and where it agrees with the Hebrew text) invariably מִיכָה Micah.

Calmet in his Dict. makes Micaiah to be of the tribe of Ephraim; but I know of no passage in Scripture which can authorize us to draw such a conclusion.—See the preceding No.

Many Hebrew MSS., and two very antient editions in i. Kings xxii. 8, 9, read יִמְלָה, as in ii. Chron. xviii., and so does the Chaldee paraphrase on Chron., except in ii. Chron. xviii. 23, where the name is written יִמְלָאָה, thus uniting both lections.

LXXXIII.

i. Kings xxii. 11. **צדקיה בן כנענא**Eng. Trans.—*Zedekiah the son of Chenaanah.*i. Kings xxii. 24; ii. Chron. xviii. 10, 23. **צדקיהו בן****כנענא**Eng. Trans.—*Zedekiah the son of Chenaanah.*

In i. Kings xxii. 11, five Hebrew MSS., and three antient editions collated by Kennicott, read **צדקיהו** Zedekiahu; and this was the reading of a sixth Heb. MS. in that place, and probably of two other Heb. MSS., as they have each of them a rasure after **צדקיה**.

In i. Kings xxii. 24, two Hebrew MSS. and the Bibl. Complut. read **צדקיה**; and this is the reading of six Heb. MSS. in ii. Chron. xviii. 23.

The antient Bodl. Heb. MS. No. 1, reads in both places in i. Kings xxii. **כנענא** Chenaana, and so does one Heb. MS. in ii. Chron. xviii. 10; one Heb. MS. in i. Kings xxii. 11, and another in ii. Chron. xviii. 10, read **כנענארה**; another instance of uniting both modes of expressing the name.—See the preceding No.

LXXXIV.

i. Kings xxii. 34. **איש משך בקשת לתמו**Eng. Trans.—*A certain man drew a bow at a venture.*

Josephus in his Jew. Ant. B. viii. c. xv. s. 5, calls this person Amanus;* others give him the name of Naaman.—See Note on Josephus l. c. edit. Havercamp.

LXXXV.

ii. Kings iii. 4. **מישע מלך מואב**Eng. Trans.—*Mesha King of Moab.*

The LXX. version reads **מושע** Mosa.

LXXXVI.

ii. Kings iv. 1. **אשה אחת מנשי בני הנביאים צעקה אל אלישע**

Eng. Trans.—*There cried a certain woman of the wives of the prophets unto Elisha.*—

Jonathan in his Targum on the above passage calls the husband **עבדיה**

* The words of Josephus are; Παις δε τις βασιλικος του Αδαδου, Αμανος ονομα, τοξευσας εις τους πολεμιους—.

Obadiah, and makes him the same with Obadiah, who in i. Kings xviii. 3, &c., is described as Governor of the house of Ahab, and as the person that rescued from Jezebel's vengeance an hundred men of the Lord's prophets. Several other Jewish writers concur in the same opinion. Josephus also in Jew. Ant. B. x. c. iv. s. 2, calls this person by the same name.

LXXXVII.

ii. Kings xv. 25. **את ארגב ואת האריה**

Eng. Trans.—*Argob and Arie*h.

The Vulgate considers these names as appertaining to places in Samaria; whilst others, with more probability, look on them as the names of two persons.

LXXXVIII.

ii. Kings xviii. 17. **רב-סרים**

Eng. Trans.—*Rabsaris*.

Some suppose that this is not a Proper name, but a term of dignity, signifying, The chief eunuch, or master of the eunuchs, and applicable to Tartan, whose name immediately precedes it. The Arabic version in this place renders it **كبير الحراس** Chief of the guards.—See No. CCCCXX.

LXXXIX.

ii. Kings xviii. 17, &c., xix. 4, &c.; Isai. xxxvi. 2, 4, &c.

xxxvii. 4, 8. **רבשקה**

Eng. Trans.*—*Rabshakeh*.

Ecclus. xlviii. 18, **Ραψακης**.

Eng. Trans.—*Rabsaces*.

This word (which in the printed Hebrew text in ii. Kings xviii. 17, in some editions, and in several Heb. MSS., is read **רב-שקה** and **רב שקה**) has, as well as that noticed in the preceding No., been supposed by some to be a term of dignity, and not a Proper name. The Arabic version in ii. Kings, renders it appellatively **كبير الشرط** Chief of the army; others, The chief butler, or cup-bearer, an officer antiently of great dignity in the courts of the Eastern princes. But in the passages in Isaiah xxxvii. 4, 8,

* Rabshakeh. Thus the first edit. of our authorized Eng. Trans. invariably. Most of the subsequent edits. in ii. Kings have Rab-shakeh.

where the word again occurs, the same version renders it as a Proper name. In order to account for this apparent inconsistency, it may be necessary to observe, that this version is not the work of one person, but of two, or perhaps more.—Compare No. CCCCXX.

XC.

ii. Kings xviii. 18, 26 ; Isai. xxxvi. 3, 22, and xxii. 20.

אליקים בן חלקיהו

Eng. Trans.—*Eliakim the son of Hilkiiah.*

ii. Kings xviii. 37. אליקים בן חלקיה

Eng. Trans.—*Eliakim the son of Hilkiiah.*

Many Hebrew MSS., collated by Kennicott, read in ii. Kings xviii. 37, חלקיהו Hilkiahu, as in the other places of Scripture.

Eliakim, mentioned in Isaiah xxii. 20, I suppose with Grotius on that place, and Bp. Lowth, on ver. 15 of that chapter, to be the same with Eliakim, treasurer to Hezekiah at the time of Sennacherib's invasion.—See Tab. X. No. 2. Note (*cm*) Eliakim, or Joacim, Vol. I. p. 121.

XCI.

ii. Kings xviii. 18, 26. שבנא

Eng. Trans.—*Shebna, (the scribe.)*

* ii. Kings xviii. 37, xix. 2 ; Isai. xxxvi. 3, 11, 22,

xxxvii. 2. שבנא

Eng. Trans.—*Shebna, (the scribe.)*

Isai. xxii. 15. שבנא

Eng. Trans.—*Shebna, (the treasurer.)*

Among Kennicott's collations in ii. Kings xviii. 18, twenty-two Heb. MSS., and two ant. editions in the margin, read שבנא, and two MSS. have the ה on a rasure : in ver. 26, twenty-one Heb. MSS. and five antient editions have the same reading ; and two MSS. have likewise the ה on a rasure ; in ii. Kings xix. 2, one Heb. MS. reads שבנא ; in

* In Dr. Kennicott's collations of Hebrew MSS. in ii. Kings xviii. 37, there appears to be an error ; the reading of the six Hebrew MSS. and of the antient edition, which he there produces, corresponding to the printed Hebrew text. Perhaps the reading ought to have been שבנא.

Isai. xxxvi. 3, two Hebrew MSS. read שִׁבְנָה; and one MS. in that place, and two MSS. in ver. 11, and one MS. in Isai. xxxvii. 2, have the last letter on a rasure. In Isai. xxii. 15, one Hebrew MS. reads שִׁבְנָה.

The LXX. (with the exception of the Complut. edit. in some places) renders this name by Σομνας, or Σωμνας: probably they found in their copies שִׁמְנָה, or שִׁוְמָנָה.

Our English translators constantly call this person Shebna: but as the received Hebrew text, which they in other places follow, is in ii. Kings xviii. 18, 26, שִׁבְנָה Shebna, they ought to have rendered it, in conformity to the Hebrew text in those places, Shebna.

Vitranga, Bp. Lowth, and Houbigant, on Isai. xxii. 15, think that Shebna the treasurer, there mentioned, was a different person from Shebna, or Shebna, the scribe, who lived in the reign of Hezekiah. But, (to use the words of the learned and accurate the Rev. Geo. Townsend, in his excellent publication, entitled the Old Test. arranged, &c., Vol. II. p. 427, edit. 2nd.) “As we only read of one person of eminence of the name of Shebna in the account of this king’s” (Hezekiah’s) “life, there does not appear sufficient grounds for the adoption of this supposition.”—See on Tab. of High-priests, Tab. X. No. 2. Note (cc) Somnas. Vol. I. p. 115.

XCII.

ii. Kings xix. 2, 20, xx. 1; ii. Chron. xxvi. 22, xxxii. 20, 32; Isai. i. 1, ii. 1, xiii. 1, xx. 2, xxxvii. 2, 21, xxxviii. 1.—See also ii. Kings xix. 5, 6, xx. 7, 8, &c. יִשְׁעִיָּהוּ בֶן אֲמוֹץ

Eng. Trans.—*Isaiah the son of Amoz.*

ii. Esdras ii. 18, Isaia.

Eng. Trans.—*Esay.*

Ecclus. xlviii. 20, 22, Ησαίας.

Eng. Trans.—*Esay.*

All the passages in the Old Test. here quoted, besides others, in which the name of this Prophet occurs, read יִשְׁעִיָּהוּ Isaiah, in the printed Hebrew text, and with which almost all the collated Heb. MSS. agree. The Targum of Jonathan calls this Prophet sometimes יִשְׁעִיָּה, and at other times יִשְׁעִיָּהוּ.

The Jewish Rabbins universally affirm that Isaiah was descended from the Kings of Judah, his father Amoz being the son of Joash, or Jehoash, the seventh in descent from David. But this opinion, though adopted by several Christian writers also, has been controverted by others, and particularly by Vitringa in his Prol. to his Commentary on Isaiah.—See also Wolfü Bibl. Hebr. Tom. II. p. 142.—See Tab. XI. No. 2. Note (*bd*) Amoz, &c. Vol. I. p. 234.

St. Austin's supposition in his Book de Civit. Dei. L. xviii. c. 27, that the prophet Amos, and the father of Isaiah were the same, originated, most probably, from the similar, though erroneous mode of expressing both the names in the Latin language. In the original Hebrew the names are different, the name of the father of Isaiah being אִמּוֹץ Amoz, and of the other * עֲמוֹס.

What St. Jerom in his Comment. on Isaiah mentions of that Prophet's giving his daughter in marriage to Manasseh, king of Judah, seems void of foundation. The most probable opinion is, that Isaiah died during the reign of Hezekiah, the immediate predecessor of Manasseh.—See Bp. Lowth's Notes on Isaiah Vol. II. p. 1, edit. 8vo.

XCIII.

ii. Kings xix. 9 ; Isaiah xxxvii. 9. תִּרְחָקָה

Eng. Trans.—*Tirhakah*.

One Heb. MS. in Isaiah reads תִּרְחָקָה, and this was the original reading of two other Heb. MSS. in the same place, and of one MS. in ii. Kings xix. 9. One Heb. MS. in ii. Kings xix. 9, reads תִּרְחָקָה, and two Heb. MSS. תִּרְחָקָה, and thus the Targum of Jonathan, both in ii. Kings xix. 9, and Isaiah xxxvii. 9.

This is the same person with Tearco, mentioned by Strabo B. i. p. 90, and B. xv. p. 978, edit. Oxon, as Grotius on ii. Kings xix. 9, Usher in his Annal. Vet. Test. Jul. Per. 3294, Palmer in Exercit. ad Strab. p. 289, and others have conjectured.

* Not אִמּוֹס, or אֲמוֹס, as the name is twice incorrectly printed in the Eng. Trans. of Calmet's Dict. by D'Oyly and Colson, Vol. I. p. 121, 878.

Amos in Archbp. Newcome's Pref. to the Minor Proph. p. xxxvi. is evidently a typographical error for Amoz, although not corrected in the errata.

XCIV.

ii. Kings xx. 12. בראדך בלאדן בן בלאדן מלך בבל

Eng. Trans.—*Berodach-baladan, the son of Baladan, king of Babylon.*

Isaiah xxxix. 1. מראדך בלאדן בן בלאדן מלך בבל

Eng. Trans.—*Merodach-baladan, the son of Baladan, king of Babylon.*

In ii. Kings xx. 12, five Heb. MSS. collated by Kennicott, and perhaps a sixth, read מראדך Merodach, which is the present reading of a seventh Heb. MS. collated by Kennicott, and the original reading of one Heb. MS. in the possession of De-Rossi in the same place. Two Heb. MSS. and perhaps a third, among Kennicott's collations, read מרודך, one MS. מרואדך, and two MSS. (one of which is now in the possession of De-Rossi.—See his Var. Lect. V. Test. Tom. II. p. 254) read מדורך; one MS. reads מדארך; and one MS. has the ב on a rasure.

In Isaiah xxxix. 1, one Heb. MS. collated by Kennicott reads ברודך Berodach, a similar reading to which De-Rossi appears to have found in one of his MSS. The collated Heb. MSS. have, likewise, several other variations in the enunciation of this name both in ii. Kings and Isaiah, but as they do not affect the initial letter of the name now under consideration, and seem to have originated from the errors of transcribers, it has been thought superfluous here to mention them.

Houbigant on ii. Kings xx. 12, is doubtful which is the proper mode of expressing this name. "Utrum verius incertum." But with all due respect to such authority, I am strongly inclined to prefer the reading in Isaiah; and that for the following reasons: *First*, the authority of the collated MSS. is of considerable weight in making the scale preponderate in favour of this reading. *Secondly*, the LXX., Syriac, and Arabic versions, both in ii. Kings and Isaiah, read מדאבך Merodach, which is the reading, likewise, (as Kennicott and De-Rossi on ii. Kings xx. 12, inform us,) of the Jerusalem and Babylonish Talmuds. *Thirdly*, Ptolemy in his Canon calls this king Μαροδοκ-εμπαδος. *Fourthly*, מראדך Merodach, enters into the composition of the names of the other kings of Babylon. Thus the eleventh king in Ptolemy's canon is called Μεσοσσομφοδακος; and in ii. Kings xxv. 27, and Jeremiah lii. 31, the son and successor of Nebuchadnezzar in the kingdom of Babylon is called אויל מרדך Evil-Merodach. מרדך, or מראדך Merodach, appears to have been the name of one of the Gods worshipped by the Babylonians.—See

Jeremiah l. 2. It was, most probably, the name of one of their antient kings, whom they had deified.

XCV.

ii. Kings xxi. 18, 26. גן עוזא

Eng. Trans.—*The garden of Uzza.*

Among the Heb. MSS. collated by Kennicott, one MS. in both places reads עוזא, three MSS. עוזר, and one MS. in ver. 26, עוזר.

Who Uzza was, who gave name to the Garden belonging to Manasseh, king of Judah, and in which that king, and his son and successor, Amon, were buried, does not appear. From a similarity in the names, some suppose him to have been the same with Uzziah, called also Azariah, king of Judah; and others, Uzzah, or Uzza, the son of Abinadab, who was slain as he was conducting the ark from Kirjath-jearim to Jerusalem.—See ii. Sam. vi. 3—8; i. Chron. xiii. 6—11.

The Syriac version, and its follower the Arabic, read, the Garden of the Treasury. From rendering the passage in this manner, I am inclined to think, that the Syriac translator for גן עוזא found in his copy גן אוזר.

XCVI.

ii. Kings xxii. 3; ii. Chron. xxxiv. 8. אצליוהו

Eng. Trans.—*Azaliah.*

This name is constantly expressed in the Hebrew text and MSS. אצליוהו Azaliahu. The Syriac and Arabic versions both in ii. Kings xxii. 3, and ii. Chron. xxxiv. 8, read Elsia.

XCVII.

ii. Kings xxii. 12, (see also ver. 14). עכבור בן מיכיה

Eng. Trans.—*Achbor the son of Michaiiah.*

ii. Chron. xxxiv. 20. עבדון בן מיכיה

Eng. Trans.—*Abdon the son of Micah.*

It is evident, I think, at first sight, that these names were originally alike, and that the variations have arisen from the transcribers, who have been misled by the similarity of the letters. In what manner this discordancy in the names is to be corrected it is difficult to determine. The collated Hebrew MSS., though two of them vary in expressing the former name, as given us in the Heb. text, lend us no assistance. One of these MSS. in ii. Kings xxii. 12, 14, reads עכבוד Achbod; and the

other in ii. Chron. xxxiv. 20, by the omission of the final letter, reading, עבדו, furnishes us with a singular, though perhaps unintentional lection; the passage, by the omission of this letter, being capable of being thus rendered; "And the king commanded Hilkiah, and Ahikam the son of Shaphan, and his servant the son of Micah—."

The Syriac version, which is followed by the Arabic, reads both in ii. Kings and ii. Chron. **ܐܒܚܐܪ** Abachor; unless we suppose it an error of the Syriac transcriber; for **ܐܚܒܐܪ** Achabor, as in the Hebrew text in ii. Kings.

Three Heb. MSS. in ii. Kings xxii. 12, for **מִיכִיָּה** Michaiah read **מִיכָה** Micah, as in ii. Chron. xxxiv. 20, two Heb. MSS. have the two last letters on a rasure, and four Heb. MSS. have **מִיכִיָּהוּ** Michaiahu. The LXX. seem to have read both in ii. Kings, and ii. Chron. **מִיכִיָּה** Michaiah, and this probably was the original reading in both places.

XCVIII.

ii. Kings xxii. 12, 14; ii. Chron. xxxiv. 20. **עֲשִׂיָּה**

Eng. Trans.—*Asahiah—Asaiah.*

One Heb. MS. in ii. Chron. xxiv. 20, reads **מַעֲשִׂיָּה** and another MS. **עֲשִׂיָּה בֶן עֶבֶד הַמֶּלֶךְ** **עֲשִׂיָּה**; and one MS. in ii. Kings xxii. 12, reads **עֲשִׂיָּה בֶן עֶבֶד הַמֶּלֶךְ** **עֲשִׂיָּה** Asaiah the son of a servant of the King.

Our English translators twice write this name in ii. Kings xxii. Asahiah, and in ii. Chron. xxxiv. 20, Asaiah; though the name, as well as the Masoretical pointing (Asaiah,) both in ii. Kings and ii. Chron. are exactly the same. This is one, among many other instances, of the inattention of our translators to minute accuracy, which a work, like that on which they were employed, demanded.*

XCIX.

ii. Kings xxii. 14. **תִּקְוָה בֶן חֲרָחַס**

Eng. Trans.—*Tikvah the son of Harhas.*

ii. Chron. xxxiv. 22. **תִּקְוָת בֶּן חֲסָרָה**

Eng. Trans.—*Tikvath the son of Hasrah.*

There is little doubt but that the names both in ii. Kings xxii. 14, and ii. Chron. xxxiv. 22, were originally the same; and that, through the

* I have since found that in some later editions of our Bible the name in ii. Kings is printed in the same manner as in ii. Chron.

negligence of transcribers, they have been thus corrupted, either in one or in both of these places. The assistance which the collated Hebrew MSS. affords us, to restore the original reading, is trifling.

In ii. Chron. xxxiv. 22, nine Heb. MSS. collated by Kennicott read **תקרה** without the **ו**, which the Masoretes observe is here redundant. One MS., perhaps, reads **תיקרה**, and two MSS. **תקות**, and one omits the two first letters, uncertain, probably, in what manner the name ought to be written. From hence we may collect that the beginning of this name is correctly expressed in ii. Kings xxii. 14, and erroneously in the printed text in ii. Chron. xxxiv. 22. In ii. Kings xxii. 14, the Hebrew MSS. universally agree with the printed text in that place in the enunciation of this name; and all the antient versions there support the same reading.

In ii. Chron. xxxiv. 22, the Syriac version and the Roman, Aldine, and Complutensian editions of LXX., and some MSS. agree in rendering this name as it is found in the Hebrew text in ii. Kings xxii. 14, and the Vulgate, the Alexandrian, and a few other MSS. in ii. Chron. xxxiv. 22, seem to have read **תקורה**.

With respect to the following name, the variations in the Hebrew MSS. are equally unsatisfactory, and in the antient versions are more considerable than in the former name.

In ii. Kings xxii. 14, among Kennicott's collations, seven, perhaps eight, Heb. MSS. for **חרהס** Harhas read **חרהם**; Harham; and thus, at first two other MSS. which have been since altered. This is the reading, likewise, of twenty Heb. MSS. collated by De-Rossi, originally of another MS., the present reading of two MSS. which have had the final letter of the name altered, and of several antient editions, all collated by the same learned person.—See also De-Rossi's Supplement p. 142.

In ii. Chron. xxxiv. 22, four Heb. MSS., perhaps five, collated by Kennicott, and several by De-Rossi, (see his Suppl. p. 141) and the Syr. and Arabic versions read **חסדרה** Hasdah, and one MS. **חסדו** Hasdu. All these variations the reader will immediately perceive to arise from a mistake of letters which have a near resemblance to each other.

The Roman edition of the LXX. both in the ii. Kings xxii. 14, and also in ii. Chron. xxxiv. 22, and the Aldine, Alexandrian, and Complutensian editions, in ii. Kings xxii. 14, read *Apas*, but in ii. Chron. xxxiv. 22, the Aldine edition has *Εσση*, the Alexandrian *Εσσηρι*, and the Complutensian *Ασση*. The Syriac and Arabic versions in ii. Kings xxii. 14, evidently read **חדהס** Hadhas. The Vulgate, as usual, follows the Hebrew text in both places.

C.

ii. Kings xxiv. 1, 10, 11, xxv. 1, 8 ; i. Chron. vi. 15,
(in Heb. text v. 41) ; Jer. xxviii. 11, 14. נבכדנאצר

Eng. Trans.—*Nebuchadnezzar*.

ii. Kings xxv. 22 ; ii. Chron. xxxvi. 6, 7, 10, 13 ; Jer.
xxvii. 6, 8, 20, xxviii. 3, xxix. 1, 3, xxxiv. 1,
xxxix. 5 ; Dan. i. 1. נבוכדנאצר

Eng. Trans.—*Nebuchadnezzar*.

Ezra i. 7, v. 12, 14, vi. 5 ; Neh. vii. 6 ; Esth. ii. 6 ;
Dan ii. 28, 46, iii. 1, 2, 3, 5, 7, 9, 13, 14, 16, 19,
24, 26, 28, iv. 1, (in Chald. text iii. 31), 4,
(in Chald. text 1), 18, (in Chald. text 15), 28,
(in Chald. text 25), 31, (in Chald. text 28),
33, (in Chald. text 30), 34, (in Chald. text 31),
v. 2. 11. נבוכדנאצר

Eng. Trans.—*Nebuchadnezzar*.

Ezra ii. 1. נבוכדנאצור

Eng. Trans.—*Nebuchadnezzar*.

Jer. xxi. 2, 7, xxii. 25, xxiv. 1, xxv. 1, 9, xxix. 21,
xxxii. 1, 28, xxxv. 11, xxxvii. 1, xxxix. 1, 11, xliii.
10, xliv. 30, xlv. 2, 13, 26, xlix. 30, l. 17, li. 34,
lii. 4, 12, 28, 29, 30 ; Ezek. xxvi. 7, xxix. 18, 19,
xxx. 10. נבוכדנאצר

Eng. Trans.—*Nebuchadnezzar*.

Jer. xlix. 28. נבוכדנאצור

Eng. Trans.—*Nebuchadnezzar*.

Dan. i. 18, iv. 37, (in Chald. text 34), v. 18. נבכדנאצר

Eng. Trans.—*Nebuchadnezzar*.

The Hebrew MSS., in addition to the various modes of expressing the
name of this famous king of Babylon, which are to be met with in the

Heb. and Chald. texts, frequently separate the two last syllables of the name from the two preceding. And thus we find the name occasionally printed in some editions. In Ezra ii. 1, and Jer. xlix. 28, the Keri omits the second Vau; thus reducing the modes of enunciating this name to five.

From the frequent recurrence of the ך for the ן in this name in Jeremiah, and from its constant use in Ezekiel, I am led to believe, with Professor Blayney (Note on Jer. p. 237), that these letters are used indiscriminately, and that this king was sometimes called Nebuchadnezzar, and, at other times Nebuchadrezzar.

In all the places above cited this name is rendered by the LXX. *Ναβουχοδονοσορ*.—See also i. Esdras i. 40, 41, &c., ii. 10, v. 7, vi. 15, 18, &c.; Apocr. Esther xi. 4; Baruch i. 9, 11, 12, vi. 2. Strabo in his Geogr. B. xv. p. 978, edit. Oxon. calls this king *Ναυοκοδροσορος*, for which I would read, as in MSS. Par. 1, 4, Bre. Mosc., *Ναβοκοδροσορος*; though Xylander in his Notes seems unwilling to admit of any correction of the text. In many Greek MSS., and in some of the earlier editions of Greek authors, the Β and Υ are so similar as not to be easily distinguished from each other.*

Casaubon in his Notes on Strabo l. c. observes, “Hunc regem e Græcis præter Strabonem nemo quod sciam nominat.”

CI.

ii. Kings xxv. 22, 23, 24, 25; Jer. xl. 7, 9, 11, 12, 13, 14, 15, 16, xli. 1, 2, 3, 4, 6, 9, 10, 18, xliii. 6. גדליהו

Eng. Trans.—*Gedaliah*.

Jer. xl. 5, 6, 8, xli. 16. גדליה

Eng. Trans.—*Gedaliah*.

In all the passages in which the Hebrew printed text has גדליהו Gedaliahu, the collated Heb. MSS. almost universally coincide with them. In Jer. xl. 5, ten Heb. MSS., perhaps eleven, read גדליהו Gedaliahu; in ver. 6, nine Heb. MSS., in ver. 8, eight, perhaps nine, MSS., and in Jer. xli. 16, two MSS. express the name in the same manner; and

* In proof of this, the reader may consult Casaubon on Athenæus p. 334, c. 2. Alberti on Hesych. v. *Νεβρις*, and Gloss. Gr. p. 232, Tyrwhitt on Orpheus De Lapid. ver. 742, and Brunck on Apollon. Rhod. Argonaut. B. ii. ver. 594.

this was originally the reading of three MSS. in Jer. xl. 6, of one MS. in ver. 8, and of one MS. in Jer. xli. 16. In Jer. xl. 5, one MS. reads גְּדִילִיָּהוּ Gediliahuh.

CII.

ii. Kings xxv. 23; Jer. xl. 13, 15, 16, xli. 11, 13, 14, 16, xlii. 1, 8, xliii. 2, 4, 5. יוֹחָנָן בֶּן קָרַח

Eng. Trans.—(in ii. Kings,) *Johanan the son of Careah.*

Eng. Trans.—(in Jer.) *Johanan the son of Kareah.*

Jer. xl. 8. יוֹחָנָן וַיִּנָּתָן בְּנֵי קָרַח

Eng. Trans.—*Johanan and Jonathan the sons of Kareah.*

In our English translation of ii. Kings the name קָרַח ought to have been rendered Kareah as in Jeremiah.

יוֹחָנָן and Jonathan are wanting in Jer. xl. 8, in two Heb. MSS., and erased in two other, collated by Kennicott. These words also, were originally wanting in three of De-Rossi's Heb. MSS., (see also his Supplem. p. 70,) and are not to be found in the Arabic version, or in the Roman, Aldine, or Alexandrian editions of the LXX. The Complutensian edition, and a few MSS. add, *Kai Iwvaθav* after *Kapηc*, or, as they express it, *Kapηc* and *Kapee*.—See Pr. Blayney's Notes on Jer. p. 232.

Twelve Heb. MSS., perhaps thirteen, the Prophet. Soncin. printed in 1486, and originally a fourteenth MS., all collated by Kennicott, for בְּנֵי Sons, read בֶּן Son; and this is the reading of eleven MSS. collated by De-Rossi, and originally of seven more in the same learned person's possession; and thus, likewise, read the LXX. and Arabic versions, and the Targum of Jonathan, except in Bibl. Reg., which has בְּנֵי קָרַח the sons of Kareah.

CIII.

ii. Kings xxv. 23. יֶאֱזַנְיָהוּ בֶן הַמַּעֲכָתִי

Eng. Trans.—*Jaazaniah the son of a Maachathite.*

Jer. xl. 8. יֶזַנְיָהוּ בֶן הַמַּעֲכָתִי

Eng. Trans.—*Jezaniah the son of a Maachathite.*

Jer. xlii. 1. יֶזַנְיָה בֶן הוֹשַׁעִיָּה

Eng. Trans.—*Jezaniah the son of Hoshaiah.*

Jer. xliii. 2. עֲזַרְיָה בֶן הוֹשַׁעִיָּה

Eng. Trans.—*Azariah the son of Hoshaiah.*

It is evident, that in the three former passages, the first name, though

slightly varied was meant to express in all of them the same person; as was also, I think, the first name in the fourth passage before it was injured by the transcribers. The difference, however, of this last name, Pr. Blayney on Jeremiah p. 236, 237, attributes to a different mode of enunciating it, by omitting the י, as in Coniah, for Jeconiah, substituting the ך for the ן, and the ץ for the ם, and not to any error arising from transcription.

It may be proper to observe, that one Heb. MS. in ii. Kings xxv. 23, omits the י at the beginning, and that one MS. in the same place reads יאזניה. In Jer. xl. 8, three MSS. read יאזניה, one MS. and a second, which has been altered to its present reading, יאזניהו, and three MSS. omit the ן. In Jer. xlii. 1, one MS. and one antient edition read יזניהו, and one MS. יאזניהו. The Syriac version in Jer. xliii. 2, reads Jezaniah.

Pr. Blayney on Jer. p. 233, thinks that after בן in Jer. xl. 8, (and consequently in ii. Kings xxv. 23,) הושעיה Hoshaiiah, the name of Jezaniah's father, has been lost out of the text. The sense, however, of the passage does not appear to be injured by the omission of this name.

In Jer. xlii. 1, two Heb. MSS., and in Jer. xliii. 2, one MS. reads שמעיה Shemaiah for הושעיה Hoshaiiah. The Arabic version, and all the editions of the LXX., except the Complutensian, seem to have found in the text מעשיה Maasiah.

CIV.

i. Chron. xi. 43. יושפט

Eng. Trans.—*Joshaphat*.

Five Heb. MSS. and a sixth, which has been altered to its present lection, read יהושפט Jehoshaphat; and this was the original reading of another MS.

CV.

i. Chron. xi. 44. עזיא

Eng. Trans.—*Uzzia*.

Nine Heb. MSS. and one antient edition read עזיה Uzziah.

CVI.

i. Chron. xi. 44. יעזאל

Eng. Trans.—*Jehiel*.

The Keri (which is properly followed by our translators) and many Heb. MSS. read יעזאל, and thus the Chaldee paraphrase in this place.

CVII.

i. Chron. xi. 46. אליאל

Eng. Trans.—*Eliel*.

Two Heb. MSS. read אליאב Eliab; but the true reading is that of the text, though Dr. Kennicott in his i. Dissertat. p. 230, because the Alexandrian copy of the LXX. renders this name Ιεληλ, and in order to distinguish it from a similar name in the following verse, proposes to read יאליאל Jeliel.

CVIII.

i. Chron. xxvii. 29. שטרי

Eng. Trans.—*Shitrai*.

Several Heb. MSS. and some antient editions, the Masora, and Chald. paraphrase read שרטי Shirtai.

CIX.

i. Chron. xxvii. 32. יחיאל בן הכמוני

Eng. Trans.—*Jehiel the son of Hacmoni*.

Rather, as in the margin of our English version, Jehiel the Hacmonite.—See Kennicott's i. Dissert. p. 83.

CX.

i. Chron. xxvii. 34. יהוידע בן בניהו

Eng. Trans.—*Jehoida the son of Benaiah*.

Two Heb. MSS. collated by Kennicott, and the Babylonish Talmud read יהוידע בן בניהו Benaiahu the son of Jehoiada.

CXI.

ii. Chron. ix. 29. יעדי החזר

Eng. Trans.—*Iddo the Seer*.

ii. Chron. xii. 15. עדו החזר

Eng. Trans.—*Iddo the Seer*.

ii. Chron. xiii. 22. הנביא עדו

Eng. Trans.—*The prophet Iddo*.

It is agreed on, I believe, by all the principal Commentators, that the names in the above three passages are to be referred to the same person.

Our English translators were certainly of this opinion; for they not only render the name in the first passage (though it is there differently expressed) in the same manner as it is written in the two other passages, but refer, likewise, in the margin, to them.

Indeed, if we substitute in ii. Chron. ix. 29, the reading of the Keri, of several Heb. MSS., the Chaldee paraphrase, and some printed editions, viz. יעדו, the name approaches so nearly to those in ii. Chron. xii. 15, xiii. 22, that when we consider the concurrent circumstances which are mentioned in this and the other passages, little or no doubt will remain but that the same person is meant in all of them.

In ii. Chron. ix. 29, the Roman, Aldine, and Alexandrian copies of the LXX. read Ιωηλ, and the Complutensian, with less inaccuracy Ιωηδ. In the two other passages, all the editions of the LXX. concur in reading Αδδω; and thus the Vulgate in all the above places.

The Syriac version in the two former passages, viz. ii. Chron. ix. 29, xii. 15, omits this and the other names which accompany it. In the last passage viz. ii. Chron. xiii. 22, it reads Addo. The Arabic version omits this name in all the passages, as well as the other names accompanying it in the two former passages.—See No. LXXVI.

CXII.

ii. Chron. xv. 1. עזריהו בן עודד

Eng. Trans.—*Azariah the son of Oded.*

ii. Chron. xv. 8. עודד

Eng. Trans.—*Oded.*

In ii. Chron. xv. 1, we are told that “The spirit of God came upon Azariah” (or, as the Prophet is called in the Heb. text, Azariahu) “the son of Oded”: and from the 2nd to the 7th verse we have the speech which he made to Asa, king of Judah, and his subjects, to prevail on them to abandon their Idolatry; and in the 8th verse it is added, “And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols.”—No mention being made in the Hebrew text of *The son of Oded*, as in ver. 1st. From hence, Vatablus, and, after him, Grotius conclude, that Oded was a name common both to the Father and the Son, the latter of whom was called in ver. 1st, Azariah, or Azariahu, and in ver. 8th, Oded. This seems solving a difficulty by a mere assertion, without any proof to support it.

However, though the name of Azariah, or Azariahu, be not in the Heb. text, in ver. 8, there is great reason to suppose that it originally existed there; for we meet with it in the Aldine and Alexandrian editions, and in the MS. Cantuar. of the LXX., where it is substituted for Oded; and in the Vulgate and Syriac versions, where both the names are expressed, as in ver. 1, and the insertion of it is approved of by several learned men.—See Hallett's Notes on Scripture, Vol. II. p. 76; Kennicott's i. Dissert. p. 539; Houbigant Tom. III. p. 686.

Junius and Tremellius, in their Notes on this chapter, suppose Oded, here mentioned, to be the same with Iddo the seer, or prophet, whose writings are recorded in ii. Chron. xii. 15, xiii. 22; and that the prophecy of Oded mentioned in ii. Chron. xv. 8, was the prophecy of Ahijah delivered to Jeroboam, as recorded in i. Kings xiv. 7—16, and which is supposed by them to be called the prophecy of Oded, because Iddo (whom they imagine to be Oded, here mentioned,) is said in ii. Chron. xiii. 22, to have written the history of Abijah, who was contemporary with Jeroboam. How far this may gain the assent of the reader it is not, I think, difficult to determine.

In ii. Chron. xv. 1, three Heb. MSS. collated by Kennicott, read עֹדֶד as in ver. 8, and in ver. 8, twelve MSS. and two ancient editions read עֹדֶד as in ver. 1. In the same verse one MS. reads עֹדֶר, another MS. עֹדֶר, and MS. Kenn. No. 71, עֹדֶר.—Compare below No. CXXI. Some antient Latin Bibles and Concordances, as Calmet in his Dict. Art. Oded informs us, read Obed for Oded. See also the collations of the Vulgate by Lucas Brugensis and others in Vol. VI. of Walton's Polyglott.

I cannot refrain from noticing here a Chronological error in Calmet's Dict. Art. XI. AZARIAH, as translated by D'Oyly and Colson, where the time of the delivery of the above-mentioned prophecy of Azariah is said to be in the year of the world 3126, before Christ 974; whereas it ought to have been in the year of the world 3063, before Christ 937, according to Calmet's own Chronology added at the end of his Dict. Vol. III. p. 587. The above erroneous dates seem to have been incautiously inserted from the subsequent article, where, likewise, is another error, and where for 974 and—978, we should read 874 and 878.—Compare Calmet's Chron. table Vol. III. p. 589.

CXIII.

ii. Chron. xvii. 7. מִיכִיָּהוּ

Eng. Trans.—*Michaiah*.

One Heb. MS. reads מַלְכִּיָּהוּ Malchaiah, and this is the reading of the Syriac and Arabic versions.

CXIV.

ii. Chron. xvii. 7. בן חיל

Eng. Trans.—*Benhail*.

The LXX. translators read בני חיל, and render the words appellatively Υιους των δυνατων; and in this they are followed by the Syriac and Arabic versions.

CXV.

ii. Chron. xx. 37. אליעזר בן דודוהו

Eng. Trans.—*Eliezer the son of Dodavah*.

Four Heb. MSS. and the Chaldee paraphrase read דודיהו, and one MS. דדיו. One of these lections the LXX. translators, who render the name Δωδια, seem to have found in their copies. Some editions of the Hebrew Bible, and among them Walton's Polyglott, and several MSS. read דדוהו. The Syriac version has ܕܕܗ, Dodeh, which I would consider as a Proper name, expressing דודוהו, (a reading to be met with in three MSS. collated by Kennicott,) rather than translate the passage absurdly with the Latin of the Syriac and the Arabic versions, *Eliezer the son of his uncle*.—See above No. XLIV. XLVI.

CXVI.

ii. Chron xxiii. 1. עזריה בן ירחם

Eng. Trans.—*Azariah the son of Jeroham*.

Many Heb. MSS., and some printed editions, among which is Walton's Polyglott, read עזריהו Azariahu.

CXVII.

ii. Chron. xxiii. 1. עזריהו בן עובד

Eng. Trans.—*Azariah the son of Obed*.

One Heb. MS. collated by Kennicott reads עזריה.

CXVIII.

ii. Chron. xxiii. 1. מעשיהו בן עדיהו

Eng. Trans.—*Maaseiah the son of Adaiah*.

Thus the names are expressed in most editions of the Hebrew Bible. Three editions, however, collated by Kennicott, and one Heb. MS. read מעשיר, and one MS. עדיר.

CXIX.

ii. Chron. xxvi. 5. זכריהו

Eng. Trans.—*Zechariah*.

Thus the name is expressed in the Hebrew printed text, and in all the collated MSS. The Babylonish Talmud, however, and the Chaldee paraphrase read זכריה.

St. Jerom supposes this person to be the same with Zechariah mentioned in Isaiah viii. 2; but of this there is no certainty.

CXX.

ii. Chron. xxvi. 11. יעאל

Eng. Trans.—*Jeiel*.

The Keri, and several Hebrew MSS. read יעאל; and so do the LXX. and Vulgate translations, and the Chaldee paraphrase. This name, and the two following, are omitted in the Syriac and Arabic versions.

CXXI.

ii. Chron. xxviii. 9. עדד

Eng. Trans.—*Oded*.

Nine Heb. MSS. and the Chaldee paraphrase read עדד, one MS. עדור, two MSS. and one antient edition עדר, and MS. Kenn. No. 71. עור. The Syriac and Arabic versions write this name Addo.—See above No. CXII., though the prophet there spoken of is a different person from this mentioned here, though of the same name.

This person is erroneously called Obed in Wilkins's Latin translation of the Chaldee paraphrase in this place.

CXXII.

ii. Chron. xxxiii. 19. הנם כתובים על דברי חזי

Eng. Trans.—*Behold they are written among the sayings of the seers.*

The word חזי, which our English translators render in the text, after the LXX. and others, *Seers*, is, in the margin, rendered as a Proper name, Hosai; in which latter sense it is taken in the Vulgate, Syriac, and Arabic versions; though the two latter differ considerably from the

Hebrew text in the mode of expressing this name; the former reading סנח Hanan, and the latter صافان Saphan. As the Arabic version, however, of this Book of ii. Chron. was evidently made from the Syriac, it is not improbable but that in this place it is corrupted, and that for صافان Saphan, we ought, conformably to the Syriac version, to read حانان Hanan. The Syriac translator seems to have found in his copy חנן Hanan, for חזי or חזי.

In the margin of our authorized English translation this name ought to have been printed Hozai, and not Hosai.

CXXIII.

ii. Chron. xxxiv. 8. מעשיהו

Eng. Trans.—*Maaseiah*.

One Heb. MS. collated by Kennicott, reads מעשיר.

*CXXIII.

ii. Chron. xxxiv. 8. יואח בן יואחז

Eng. Trans.—*Joah the son of Joahaz*.

One Heb. MS. reads בן אהז the son of Ahaz, and three MSS. and the margin of the Bomberg. edit. of the Bible בן יהואחז the son of Jehoahaz. The LXX. and Vulgate agree with the printed Heb. text. In the Syriac and Arabic versions both the names are omitted.

CXXIV.

ii. Chron. xxxvi. 22, 23; Ezra i. 7, 8, iii. 7, iv. 3, 5, v. 13, 14, 17, vi. 3, 14; Isaiah xlv. 28, xlv. 1; Dan i. 21, vi. 28, x. 1. כורש

Eng. Trans.—*Cyrus*

Ezra i. 1, 2. כרש

Eng. Trans.—*Cyrus*.

i. Esdras ii. 1, &c., iv. 44, 57, v. 55, 71, 73, vi. 17, &c., vii. 4; Hist. Bel and Drag. ver. 1. Κυρος.

Eng. Trans.—*Cyrus*.

The Hebrew MSS. vary in expressing this name; some of them, in the former passage, reading כרש, and others in Ezra i. 1, 2, כורש.

Houbigant on Ezra i. 1 and 2, observes that the Arabic translator always writes this name קירס; which is not true, unless he means to restrict his observation to the Book of Ezra; for except in that Book, and in the Book of Daniel vi. 28, the name is expressed كورش, and not كيرش.

In Dan. xi, 1, the LXX. and Arabic versions, for Darius the Mede, read Cyrus.—See Wintle's Dissert. on Daniel p. xxviii., and Notes p. 167.

CXXV.

Ezra i. 8. מתרדת הגזבר

Eng. Trans.—*Mithredath the treasurer.*

i. Esdras ii. 11, Μιθραδατης—ὁ γαζοφυλαξ Edd. Rom., Ald., and Compl.; Μιθριδατης—ο γαζοφυλαξ Ed. Alex.

Eng. Trans.—*Mithridates—treasurer.*

The Vulgate in Ezra i. 8, (contrary to its usual custom of rendering Proper names as appellatives, even to the injury of the sense of the different passages,) has here translated הגזבר as a Propername, rendering it filii Gazabar, and considering the præfix ה as answering to בן filius, son; but the word itself ought to be considered as an appellative, and translated, as it has properly been in our authorized English version, among others, *The treasurer*; and this is the meaning affixed to it by the author of the First Book of Esdras. The word גזבר is of Persian origin, (see Hadr. Reland. Dissert. viii. De Vet. Ling. Pers. p. 184, 185) and from thence has been introduced into the Syriac and Rabbinical languages.—See Castell's Lex. col. 523, Root גזב.

The LXX. translators in Ezra i. 8, have left the word (as they frequently do, when any doubt or difficulty appears,) untranslated; the Rom. edition reading Γασβαρηνου, the Ald. Γαρβαρινου, the Compl. Γαζβαρεου, and the Alex. Γαρβαρηνου.

CXXVI.

Ezra i. 8, 11, v. 14, 16. ששבצר

Eng. Trans.—*Sheshbazzar.*

i. Esdras ii. 12, 15, Σαμανασσαρος Ed. Rom.

Σαναβασσαρος Ed. Alex.

i. Esdras ii. 12, Αβασσαρος Ed. Ald.

i. Esdras ii. 15, Σανναβασσαρος Ed. Ald.

Eng. Trans.—*Sanabassar*.

i. Esdras vi. 18, 20, Σαβανασσαρος Ed. Rom.

Σαναβασσαρος Edd. Ald. Alex.

Eng. Trans.—*Sanabassar*.

The Vulgate reads in all the above places Salmanasarus, and so does the Syriac version in i. Esdras ii., but in chapter vi., Sanbasur.

Sheshbazzar has been supposed by Vatablus, Grotius, Prideaux in his *Connect.* Vol. I. p. 108, and others, to have been the Persian, or Chaldee name given to Zerubbabel.—Compare Ezra i. 8, v. 14, 16; Haggai i. 1, 14, ii. 2, 21.—See also the Marginal Note of our English translators on i. Esdras vi. 18, and Bp. Patrick on Ezra i. 8.

CXXVII.

Ezra ii. 2; Neh. vii. 7. נחמיה

Eng. Trans.—*Nehemiah*.

i. Esdras v. 8. Νεεμιας.

Eng. Trans.—*Nehemias*.

Ecclus. xlix. 13; ii. Macc. i. 18, 20, &c., ii. 13.

Νεεμιας.

Eng. Trans.—*Neemias*.

The Nehemiah mentioned in Ezra ii. 2, &c., has been imagined by some Commentators on the Bible to have been the same with Nehemiah, cup-bearer to Artaxerxes, and the supposed author of the book which bears the name of Nehemiah. But the extreme length to which his age must, in this case, have been extended, makes it improbable. As Nehemiah is mentioned as one of the principal persons who returned with Zerubbabel, in consequence of the decree of Cyrus, we cannot suppose him less than twenty-five years of age at that time, which, according to Archbp. Usher and Dean Prideaux, was in the year before

Christ 536. Nehemiah, cup-bearer to Artaxerxes, obtained permission from him to go up to Jerusalem, which he did in the twentieth year of that king's reign.—See Neh. i. 1, ii. 1. Now the twentieth year of the reign of Artaxerxes is placed by Usher in the 454th year before Christ; but by Prideaux in the 445th year: the reason of which is, that Prideaux, following Ptolemy's Canon, makes Xerxes to reign twenty-one years, and his successor Artaxerxes to begin his reign in the year before Christ 464; but Usher, in order to support his hypothesis of the commencement of the seventy weeks of Daniel, takes away nine years from the reign of Xerxes, and, consequently, makes the commencement of the reign of Artaxerxes to coincide with the 473rd year before Christ. Now, even allowing Usher's calculation to be right, Nehemiah, supposing him to be the same with the Nehemiah who went up to Jerusalem with Zerubbabel in the first year of Cyrus, and to have been then about twenty-five years of age, could not have been less than one hundred and twelve years old when he obtained permission of Artaxerxes, and went up, in consequence of it, to Jerusalem; a time of life little calculated to endure the fatigues which he is described in the Book of Nehemiah to have undergone. Add to this, that Nehemiah continued in the government twelve years after his coming to Jerusalem; (compare Neh. i. 1, ii. 1, v. 15, xiii. 6,) that he then returned to the court of Persia, and afterwards went back to Jerusalem. On a review of all these circumstances, we shall be inclined, I imagine, to think it probable, that the Nehemiah who went up to Jerusalem with Zerubbabel, and the Nehemiah, cup-bearer to Artaxerxes, were different persons.

I draw no argument for the age of Nehemiah from the names mentioned Neh. xii. 11, 22, 23, because there is the greatest reason to suppose that they are interpolations.

CXXVIII.

Ezra ii. 2. שְׂרִיָּה

Eng. Trans.—*Seraiah*.

Neh. vii. 7. עֲזַרְיָה

Eng. Trans.—*Azariah*.

i. Esdras v. 8. Ζαραίας Edd. Rom. Alex.

Ζαχαρίας Ed. Ald.

Eng. Trans.—*Zacharias*.

One Heb. MS. in Neh. vii. 7, reads שְׂרִיָּה, as in Ezra ii. 2.

CXXIX.

Ezra ii. 2. רעליה

Eng. Trans.—*Reelaiah*.

Neh. vii. 7. רעמיה

Eng. Trans.—*Raamiah*.

i. Esdras v. 8. Ρησαιας.

Eng. Trans.—*Reesaias*.

The Roman and Alexandrian editions of the LXX. read in Neh. vii. 7, Ρεελαμα, thus, in a great measure, uniting both readings; unless we suppose it an error of the copyist for Ρεελαια, the uncial letters AI having been mistaken for the uncial letter M.

CXXX.

Ezra ii. 2. —

Neh. vii. 7. נחמני

Eng. Trans.—*Nahamani*.

i. Esdras v. 8. Ενηνης (or—υς, or—ευσ) Edd. Rom. Ald.

Ενηνιας (or—ης) Ed. Alex.

Eng. Trans.—*Enenias*.

This name is omitted in Ezra, but whether by accident, or from any other cause, is uncertain. The collated Heb. MSS. and antient versions lend us no assistance.

CXXXI.

Ezra ii. 2; Neh. vii. 7. מרדכי

Eng. Trans.—*Mordecai*.

i. Esdras v. 8. Μαρδοχαιος.

Eng. Trans.—*Mardocheus*.

See Note on Tab. XX. No. 2, (cy) Mordecai, Vol. I. p. 303.

CXXXII.

Ezra ii. 2 ; Neh. vii. 7. בלשן

Eng. Trans.—*Bilshan*.

i. Esdras v. 8. Βεελσαρος.

Eng. Trans.—*Beelsarus*.

The Vulgate and Syriac versions in i. Esdras v. 8, agree with the LXX.; so that probably some copies of the Heb. text might have read בלשר Bilshar, and not בלשן Bilshan.

CXXXIII.

Ezra ii. 2. מספר

Eng. Trans.—*Mispar*.

Neh. vii. 7. מספרת

Eng. Trans.—*Mispereth*.

i. Esdras v. 8. Ασφαρασος.

Eng. Trans.—*Asphararus*.

One Heb. MS. in Neh. vii. 7, at first read מספר Mispar, as in Ezra ii. 2, and thus one of De-Rossi's mentioned in his Supplem. p. 135.

CXXXIV.

Ezra ii. 2 ; Neh. vii. 7. בגוי

Eng. Trans.—*Bigvai*.

i. Esdras v. 8. Ρεελιος.*

Eng. Trans.—*Reelius*.

It seems from our English translators having added the name Reeliah in the margin in i. Esdras v. 8, opposite to the name of Reelius, as if they considered the name in i. Esdras v. 8, as corresponding to the name Reeliah in Ezra ii. 2. But this is incorrect: for the name in i. Esdras v. 8, which corresponds to the name of Reeliah in Ezra ii. 2, is Reesaias, and the name Reelius, however dissimilar, must represent that of Bigvai; otherwise, there will be a deficiency in the catalogue of the names in i. Esdras.

* That Ρεελιου and not Ρεσαιου (as in Walton's Polyglott) is the true reading, is evident from what Grabe observes on this place of i. Esdras, Prol. c. ii. The improper lection is, however, continued in Lambert Bos's edit. of the LXX.

CXXXV.

Ezra ii. 2. רְחֻם

Eng. Trans.—*Rehum*.

Neh. vii. 7. נְחֻם

Eng. Trans.—*Nehum*.

i. Esdras v. 8. Ποιμος Edd. Rom. Ald.

Ρομελιος Ed. Alex.

Eng. Trans.—*Roimus*.

In Ezra ii. 2, two Heb. MSS. collated by Kennicott, and one MS. by De-Rossi read נְחֻם *Nehum*, as in Nehemiah vii. 7, and another MS. collated by Kennicott has the initial letter on a rasure; and in Nehemiah vii. 7, three MSS. collated by Kennicott, and a fourth, which has been altered to its present reading, have רְחֻם *Rehum*, as in Ezra ii. 2; and one MS. exhibits both lections.

CXXXVI.

Ezra ii. 2; Neh. vii. 7. בַּעְנָה

Eng. Trans.—*Baanah*.

i. Esdras v. 8. Βαανα.

Eng. Trans.—*Baana*.

A few Heb. MSS. in Ezra ii. 2, and Nehemiah vii. 7, and the Bibl. Complut. in Neh. vii. 7, read בַּעְנָה *Baana*.

The LXX. after this name in Nehemiah vii. 7, add Μασφap,* which they consider as a Proper name; but it is, in reality, the Hebrew word מַסְפָּר, which occurs in this place, signifying *the number*, expressed in Greek letters, and which in the parallel passage in Ezra, the LXX. properly translate Αριθμος.

CXXXVII.

Ezra ii. 3; Neh. vii. 8. בְּנֵי פָרֶעַשׁ

Eng. Trans.—*The children of Parosh*.

i. Esdras v. 9. Υιοι Φορος.

Eng. Trans.—*Sons of Phoros*.

That פָּרֶעַשׁ *Parosh*, is here to be considered as the name of a Family or

* Edit. Complut. Kai Μασφap: and thus one of Holmes's MSS.

of an Individual, is, I think, evident from its being mentioned as such in Ezra viii. 3, x. 25; Neh. x. 14; in the first of which places it is rendered Pharosh by our English translators; a reading agreeable to the Masoretic punctuation, and confirmed by all the antient versions, which preserve the aspiration of the initial letter, and which has been improperly neglected in the Latin translation of the Syriac version in Ezra x. 25. The name, then, in our authorized English version, ought to have been written Pharosh in all these places, or, at least, a consistency in the enunciation of this name ought to have been preserved by writing of it without the aspirate in Ezra viii. 3.

Tyrinus, quoted by Poole, in his Synopsis on Ezra ii. 3, supposes, with great probability, that the names of Families are continued from Ezra ii. 3, to ver. 21 of the same chapter.

CXXXVIII.

Ezra ii. 4; Neh. vii. 9. בני שפטיה

Eng. Trans.—*The children of Shephatiah.*

i. Esdras v. 9. Υἱοὶ Σαφατ.

Eng. Trans.—*The sons of Saphat.*

CXXXIX.

Ezra ii. 5; Neh. vii. 10. בני ארה

Eng. Trans.—*The children of Arah.*

i. Esdras v. 10. Υἱοὶ Ἀρες.

Eng. Trans.—*The sons of Ares.*

It is probable that Arah is here the name of a Family or Person.—See No. CXXXVII.

CXL.

Ezra ii. 6. בני פחת מואב לבני ישוע יואב

Eng. Trans.—*The children of Pahath-moab, of the children of Jeshua and Joab.*

Neh. vii. 11. בני פחת מואב לבני ישוע ויואב

Eng. Trans.—*The children of Pahath-moab, of the children of Jeshua and Joab.*

i. Esdras v. 11. Υἱοὶ* Φααθ Μωαβ† εἰς τοὺς υἱοὺς
 Ἰησοῦ καὶ Ἰωαβ.

Eng. Trans.—*The sons of Phaath Moab.*

One Heb. MS. and the Syriac version in Ezra ii. 6, prefix the connective particle to יואב Joab, as in Nehemiah, and which our translators have very properly inserted in their version in Ezra.

The Syriac translator considers the word פהת Pahath, in the above cited passages in Ezra ii. 6, and Nehemiah vii. 11, and also in Ezra viii. 4, x. 30, where it precedes the word מואב Moab, as an appellative, rendering it in all these places مملكة *Empire, Principality.*

פהת מואב Pahath-moab, is considered by Marianna, Junius and Tremellius, and others, as the name of a person, but by Calmet in his Dict. as the name of a place. It appears to have been a Family-name.—See Ezra x. 30; Neh. x. 14.—See also No. CXXXVII.

CXLI.

Ezra ii. 7 ; Neh. vii. 12. עלם

Eng. Trans.—*Elam.*

i. Esdras v. 12. Ηλαμ.

Eng. Trans.—*Elam.*

I have no doubt but that this is a Family-name. It evidently occurs as such in Ezra viii. 7, x. 2, 26.—See below No. CLIII. and above No. CXXXVII.

CXLII.

Ezra ii. 8 ; Neh. vii. 13. זתו

Eng. Trans.—*Zattu.*

i. Esdras v. 12. Ζαθου.

Eng. Trans.—*Zathui.*

* In Grabe's edit. of the Alexandr. MS. it is Φωαθ Μωαβ, though this variation is not noticed in the Lond. Polyglott, nor in the Prol. to Grabe's edition.

† Our English translators omit the version of the six following words in the Greek text in Esdras.

CXLIII.

Ezra ii. 8 ; Neh. vii. 13. זכאי

Eng. Trans.—*Zaccai*.

i. Esdras v. 12. Χορβε

Eng. Trans.—*Corbe*.

Two Heb. MSS. in Ezra ii. 8, and one MS. in Nehemiah vii. 13, read זכאי, and one MS. in Ezra ii. 8, and another in Neh. vii. 13, read זבי Zabai.

CXLIV.

Ezra ii. 10. בני

Eng. Trans.—*Bani*.

Neh. vii. 15. בני

Eng. Trans.—*Binnui*.

i. Esdras v. 12. Βανι Edd. Rom. Ald. Βανει Ed. Alex.

Eng. Trans.—*Bani*.

The LXX. and Arabic versions in Ezra ii. 10, agree with the Hebrew text in Nehemiah vii. 15, which appears to have been the original reading. The Heb. collated MSS. are here of no assistance to us: in Ezra ii. 10, they universally agree with the printed Hebrew text, and in Nehemiah vii. 15, one MS. erroneously omits the last letter in בני Binnui, and two MSS. read בני Bigvai.

CXLV.

Ezra ii. 12 ; Neh. vii. 17. עוגד

Eng. Trans.—*Azgad*.

i. Esdras v. 13. Αργαι Edd. Rom. Ald.

* Ασταα Ed. Alex.

Eng. Trans.—*Sadas*.

In the Roman and Aldine editions of LXX. as well as in the Alexandrian edition, the name Αργαδ is exhibited in a corrupted state. In the Alex. MS. the T has been written for the Γ, and the final letter Α for the Δ.

* This is the true reading of the Alex. MS., and not Αργαα, as in the London Polyglott.—See Grabe's Prol. c. ii.

CXLVI.

Ezra ii. 14 ; Neh. vii. 19. בְּגֻי

Eng. Trans.—*Bigvai*.

i. Esdras v. 14. Βαγοι

Eng. Trans.—*Bagoi*.

CXLVII.

Ezra ii. 16. אֶטֶר לִיחֻזְקִיָּה

Eng. Trans.—*Ater of Hezekiah*.

Neh. vii. 21. אֶטֶר לִיחֻזְקִיָּה

Eng. Trans.—*Ater of Hezekiah*.

i. Esdras v. 15. Ἀτερ Εζεκιας

Eng. Trans.—*Aterezias*.

Two Heb. MSS., perhaps three, for אֶטֶר read אִשָּׁר in Ezra ii. 16, and thus a fourth MS. in the same place originally read. If this various lection be considered as a pronoun, the passage may be thus rendered; "The children which belonged to Hezekiah;" but the present textual reading is, no doubt, the true one.

Thirteen Heb. MSS. in Ezra ii. 16, collated by Kennicott, and eight MSS. by De-Rossi read לִיחֻזְקִיָּה, as in the text in Nehemiah vii. 21, and thus originally a ninth MS. collated by De-Rossi; and in Nehemiah vii. 21, four MSS. collated by Kennicott, and three by De-Rossi, one of them altered to the present reading, have לִיחֻזְקִיָּה, as in the text in Ezra; and thus originally two other MSS. collated by Kennicott, and a fourth by De-Rossi. Two MSS. among Kennicott's collations read in Ezra ii. 16, לִיחֻזְקִיָּהוּ, and one MS. in Nehemiah vii. 21, as the collator conjectures, לִיחֻזְקִיָּהוּ.—See the variations in this name particularly specified in my annotations on Tab. XI. No. 2. (*bh*) Hezekiah, Vol. I. p. 236, Kings of Judah: though it is uncertain whether the Hezekiah here mentioned be the same with the King of Judah of that name.—See also below No. CCCLXXI.

CXLVIII.

Ezra ii. 17; Neh. vii. 23. **בְּצִי**Eng. Trans.—*Bezai*.i. Esdras v. 16. **Βασσαι** Edd. Rom. Ald.**Βασσα** Ed. Alex.Eng. Trans.—*Bassa*.

This, and the two following names are misplaced either in Ezra or Nehemiah.

CXLIX.

Ezra ii. 18. **יֹרָה**Eng. Trans.—*Jorah*.Neh. vii. 24. **חֲרִיף**Eng. Trans.—*Hariph*.i. Esdras v. 16. **Ἀρσιφουρθε** Edd. Rom. Ald.**Ἀρσιφουρθε** Ed. Alex.Eng. Trans.—*Azephurith*.

On Heb. MS. in Ezra ii. 18, has had the original reading altered to **יֹרָה**, and two MSS. in Nehemiah vii. 24, read **חֲרִים** Harim, which is the reading of the Alexandrian MS. in that place. In Ezra ii. 18, two MSS. collated by De-Rossi, and the Syriac and Arabic versions read **יֹרָה** Judah; and this was the original reading of one MS. collated by Kennicott, and appears to be that of a second collated by the same person.

There seems to be little doubt but that one of the above names in the texts of Ezra and Nehemiah has been corrupted. Probably the corruption is in Ezra, by the transcriber's mistaking the **ה** for **י** and the **ף** for **ה**; for I am induced to think, from an inspection of the succession of names in Nehemiah x. from ver. 14 to 19, (which, in a great measure, correspond to those in the beginning of the Catalogues in Ezra ii. and Nehemiah vii.) that we ought to read in Ezra ii. 18, **חֲרִיף**, or, as it is found in Nehemiah x. and in a great number of MSS., and some antient editions in Neh. vii. 24, **חֲרִיף**.

The name in i. Esdras v. 16, seems to have been formed by the compiler of that book out of both the names, as they are at present read in the texts of Nehemiah vii. 24, and Ezra ii. 18, and to have been still more altered by corruptions arising from transcription. The second syllable of the name, as it is at present read in all the copies of the LXX., in i. Esdras v. 16, seems to have been a mistake of the uncial Σ for E.

CL.

Ezra ii. 19; Neh. vii. 22. חשם

Eng. Trans.—*Hashum*.

i. Esdras v. 16. Αρομ.

Eng. Trans.—*Arom*.

Several Heb. MSS. in Ezra ii. 19, and Nehemiah vii. 22, read more fully חשום. The LXX. and Vulgate versions do not seem to acknowledge this supplementary letter in Neh., as the former reads Ησαμ and Ησαμ, and the latter Hashem.—Compare below No. CCCLXXIII.

CLI.

Ezra ii. 20. גבֶר

Eng. Trans.—*Gibbar*.

Neh. vii. 25. גבעון

Eng. Trans.—*Gibeon*.

i. Esdras v. 17. Βαιτηρους Edd. Rom. Alex.

Μετηρους Ed. Ald.

Eng. Trans.—*Meterus*.

Calmet in his Dict. supposes Gibbar in Ezra ii. 20, to be the name of a Person, the number of whose sons, or descendants, is there mentioned.

The collated Heb. MSS. lend us no assistance in reconciling the difference in this name, as it is exhibited in Ezra and Nehemiah.

In i. Esdras v. 17, this name is so widely different from those which we meet with in the two passages above quoted, that it is impossible to form any judgment whether it originally corresponded to either of them, or from whence it was derived.

CLII.

Ezra ii. 30. מגביש

Eng. Trans.—*Magbish*.

Neh. vii. _____

i. Esdras v. 21. Νιφίς Edd. Rom. Ald.

Φινείς Ed. Alex.

Eng. Trans.—*Niphis*.

This name, which is wanting in the Catalogue in Nehemiah vii. in the Hebrew text, though inserted in the LXX., in the Aldine edition, and Alexandrian MS. in the vacant place, is conjectured by Vatablus on Ezra ii. 30, and Calmet in his Dict. Art. Magbish, and Magbis, to be the name of a Person. Calmet further agrees with Junius (marg. Ezra ii. 30) in supposing Magbish in Ezra to be the same with the Family-name מגביעש Magpiash in Nehemiah x. 20.

CLIII.

Ezra ii. 31 ; Neh vii. 34. עילם אחר

Eng. Trans.—*The other Elam*.

i. Esdras v. _____

This name has, likewise, been supposed by many commentators on the Bible to be the name of a Family or Person, and that the word אחר which, after the Vulgate, our translators render "the other," was added, in order to distinguish it from Elam mentioned above in this Catalogue, Ezra ii. 7 ; Neh. vii. 12. But this distinction, Houbigant observes, "Præpostere venit," since no less than * twenty-three verses in Ezra, and twenty-one in Nehemiah, intervene between this and the former name. The learned critic, therefore, whom I have just mentioned, proposes to read, with the LXX. and Arabic versions, עילם אחר Elam-ar, or rather, Elam-ahar.

It does not, however, appear absolutely conclusive, that (supposing Elam to be a Family or Personal name.—See No. CXLI.) we ought not

* "Versus viginti quinque" is a mistake in Houbigant's note on Ezra ii. 31, for versus viginti tres. In the same note, for 254 we ought to read 1254.

to admit of the word אָהֵר being used in the sense which our translators have given to it in their version: for, though the names are at a considerable distance from each other in the Catalogue, some particular reason might have influenced the writer of it to have arranged the names in the order in which they now appear; and the name of Elam again occurring, as belonging to another Family or Person, the word אָהֵר, or *the other*, might be added to it, in order to distinguish it from the former.

All this reasoning is to be considered, however, as proceeding on the grounds that a Person is here spoken of; and it may be said, that Elam may here denominate a province or country, of which frequent mention is made in Scripture; (see Isaiah xi. 11; Jerem. xxv. 25, xlix. 34, &c.; Ezek. xxxii. 24; Dan. viii. 2.—See also Ezra iv. 9; Acts ii. 9.) But why, in that case, the word אָהֵר should be here added to it, it is difficult to determine.

Calmet, as quoted by Houbigant, supposes that the latter verse might have been inadvertently transcribed from the former: but, as Houbigant observes, the two verses are placed at too great a distance to permit us to admit of this supposition.

A few Heb. MSS. in Ezra ii. 31, and Nehemiah vii. 34, for אָהֵר read אָהֵר, *one*, or *the first*; but this seems a various reading resulting from a mistake of the transcribers. One MS. in Kennicott's collations in Ezra, and the Syriac version both in Ezra and Nehemiah omit the word.

CLIV.

Ezra ii. 32; Neh. vii. 35. חָרִים

Eng. Trans.—*Harim*.

i. Esdras v. —

Calmet, in his Dict. Art. Harim, supposes this to be the name of a Person.

Several Heb. MSS. and one antient edition both in Ezra ii. 32, and Nehemiah vii. 35, read חָרִים.

CLV.

Ezra ii. 43. צִיחָא

Eng. Trans.—*Ziha*.

Neh. vii. 46. צִיחָא

Eng. Trans.—*Ziha*.

i. Esdras v. 29. Ησαυ.

Eng. Trans.—*Esau*.

Two Heb. MSS. in Ezra ii. 43, read צִיחָה *Zuhah*, and one, perhaps,

זוהא Zuha; and thus the LXX. appear to have read in this place. In Nehemiah vii. 46, a great number of MSS. and one antient edition read ציחא, as in Ezra. The initial letters of the name in i. Esdras are inadvertently transposed.

CLVI.

Ezra ii. 43. חשופא

Eng. Trans.—*Hasupha*.

Neh. vii. 46. חשפא

Eng. Trans.—*Hashupha*.

i. Esdras v. 29. Ασιφα.

Eng. Trans.—*Asipha*.

Two Heb. MSS. in Ezra ii. 43, and one in Nehemiah vii. 46, read חשיפא *Hasipha*; and thus the LXX. in Nehemiah vii. 46, and i. Esdras v. 29, seem to have read. Several MSS. in Nehemiah vii. 46, read חשופא, as in Ezra ii. 43.

The second letter of this name, if we follow the Masoretical punctuation, ought not to have been aspirated, as our English translators have done in Nehemiah, but should be read, as in Ezra, *Hasupha*.

CLVII.

Ezra ii. 44. קרס

Eng. Trans.—*Keros*.

Neh. vii. 47. קירס

Eng. Trans.—*Keros*.

i. Esdras v. 29. Κυρας.

Eng. Trans.—*Ceras*.

Four, perhaps five, Heb. MSS. in Ezra ii. 44, read קירס, as in Neh. vii. 47, and five MSS. and two antient editions in Nehemiah v. 47, read קרס, as in Ezra ii. 44: one MS. collated by De-Rossi reads in Ezra ii. 44, קרס, as do also the LXX., Syriac and Arabic versions; and originally one MS. collated by Kennicott. Some MSS. both in Ezra ii. 44, and

Nehemiah vii. 47, have קירוס others קרוס, besides some other variations in expressing this name, which, as they evidently originated from the errors of the transcribers, it were useless here to mention.

CLVIII.

Ezra ii. 44. סיעהא

Eng. Trans.—*Siaha*.

Neh. vii. 47. סיעא

Eng. Trans.—*Sia*.

i. Esdras v. 29. Σουδα Ed. Rom. Σουδ Ed. Ald.

Σουσα Ed. Alex.

Eng. Trans.—*Sud*.

In Nehemiah vii. 47, two Heb. MSS. read, as in Ezra ii. 44, סיעהא *Siaha*, and three MSS. and the Bibl. Complut. סיעה *Siah*.

The δ in this name in the Rom. and Ald. editions of the LXX. in i. Esdras, seems to be an error of the transcribers for α; these letters, when written in the uncial characters, being easily mistaken for each other.—See below No. CCLXXVIII. The compiler of this book of i. Esdras probably found in his copy סועהא *Suaha*, or סועא *Sua*.

The name سلا *Silla*, as it is read at present in the Syriac version in Ezra ii. 44, is an evident corruption of سلا *Siaa*, or as it is written in Nehemiah vii. 47, سلا *Sia*.

CLIX.

Ezra ii. 44; Neh. vii. 47. פדון

Eng. Trans.—*Padon*.

i. Esdras v. 29. Φαλαιας.

Eng. Trans.—*Phaleas*.

In Ezra ii. 44, two Heb. MSS. collated by Kennicott, and one by De-Rossi, and in Neh. vii. 47, one MS. perhaps, collated by Kennicott, and the Syriac version, both in Ezra and Nehemiah read פרון *Paron*.

CLX.

Ezra ii. 45. לבנה

Eng. Trans.—*Lebanah*.

Neh. vii. 48. לבנא

Eng. Trans.—*Lebana*.

i. Esdras v. 29. Λαβανα.

Eng. Trans.—*Labana*.

Many Heb. MSS. and some antient editions read in Nehemiah לבנה *Lebanah*, as the name is expressed in Ezra.

In the Syriac version in Ezra ii. 45, לב Lebia, is an evident error of the copyist for לבנא *Lebana*, as the name is properly expressed in the corresponding passage in Nehemiah vii. 48.

CLXI.

Ezra ii. 45. חגבה

Eng. Trans.—*Hagabah*.

Neh. vii. 48. חגבא

Eng. Trans.—*Hagaba*.

i. Esdras v. 29. Αγραβα Edd. Rom. Ald.

Αγγαβα Ed. Alex.

Eng. Trans.—*Graba*.

Eleven Heb. MSS. in Ezra ii. 45, read חגבא *Hagaba*, as in Nehemiah vii. 48, and so originally did a twelfth MS.; and eighteen MSS. and the Complut. edition in Nehemiah vii. 48, read חגבה *Hagabah*, as in Ezra ii. 45, and thus a nineteenth MS. originally read. Two MSS. read erroneously חגבר, and one MS. in Nehemiah vii. 48, has the ח on a rasure.

Αγραβα in the Rom. and Ald. editions of i. Esdras is an evident mistake of the transcribers, arising from the similarity of the uncial letters Γ and Π, for Αγγαβα, as the name is more accurately expressed in the Alexandrian MS.

CLXII.

Ezra ii. 45. עקוב

Eng. Trans.—*Akkub*.

Neh. vii. —

i. Esdras v. 30. Ακουδ Edd. Rom. Alex.

Ακουα Ed. Ald.

Eng. Trans.—*Acua*.

This name is wanting in the Heb. text in Nehemiah vii., but in the Aldine and Alexandrian editions of the LXX. it is inserted, the former reading Ακουβ, and the latter Ακουδ. These two editions add, likewise, with a slight variation, two names, which are to be found in i. Esdras v. 30, but do not occur either in the Catalogue of Ezra or of Nehemiah.—See below No. CCCCXXXIX.

CLXIII.

Ezra ii. 46. חגב

Eng. Trans.—*Hagab*.

Neh. vii. —

i. Esdras v. 30. Αηναβα Ed. Rom. Αγαβα Ed. Ald.

Γαβα Ed. Alex.

Eng. Trans.—*Agaba*.

This name is wanting in the Heb. text in Nehemiah vii., but is preserved in the Aldine and Alexandrian editions of the LXX., the former reading Γαβ, and the latter Αγαβ.

CLXIV.

Ezra ii. 46. שמלי

Eng. Trans.—*Shalmal*.*

Neh. vii. 48. שלמי

Eng. Trans.—*Shalmal*.

i. Esdras v. 30. Συβαι.

Eng. Trans.—*Subai*.

In Ezra ii. 46, the Keri, which is, as usual, followed by our English

* In marg. "or *Shamlai*."

translators, some Heb. MSS. and printed editions, and the LXX., Syriac and Arabic versions, for שמלוי Shamlai, read שלמי Shalmal, as in Nehemiah vii. 48.

CLXV.

Ezra ii. 46; Neh. vii. 49. חנן

Eng. Trans.—*Hanan*.

i. Esdras v. 30. Ἀναν Edd. Rom. Ald.

Ἀναν Ed. Alex.

Eng. Trans.—*Anan*.

CLXVI.

Ezra ii. 47; Neh. vii. 49. גדל

Eng. Trans.—*Giddel*.

i. Esdras v. 30. Καθουα.

Eng. Trans.—*Cathua*.

CLXVII.

Ezra ii. 47; Neh. vii. 49. גהר

Eng. Trans.—*Gahar*.

i. Esdras v. 30. Γεδδουρ.

Eng. Trans.—*Geddur*.

It is not improbable but that a corrupted copy of the Hebrew text in Ezra ii. 47, or Nehemiah vii. 49, reading גדור Geddur, might have furnished the lection in Esdras.

CLXVIII.

Ezra ii. 47; Neh. vii. 49. ראיה

Eng. Trans.—*Reaiah*.

i. Esdras v. 31. Ἰαιρος.

Eng. Trans.—*Airus*.

The letters in the name in i. Esdras v. 31, appear to have been transposed.—See the following No.

CXLXIX.

Ezra ii. 48 ; Neh. vii. 50. רֶצִין

Eng. Trans.—*Rezin*.

i. Esdras v. 31. Δαϊσαν.

Eng. Trans.—*Daisan*.

One Heb. MS. in Nehemiah vii. 50, reads רֶצִין Rezon, and thus the LXX. both in Ezra ii. 48, and Nehemiah vii. 50, and the Arabic (which is defective in Nehemiah) in Ezra. The Syriac version in Ezra and Nehemiah has the same termination, though in both places it reads ܕܝܙܢ, Dezon, by a mistake of the ܕ for a ܕ, or, more probably, by an error of the transcriber in improperly placing the diacritical point. This error is frequently to be met with in the Syriac version. Thus in Ezra ii. 48, in the name immediately preceding, ܕܝܐ, Daia, is corruptly written for ܕܝܐ; Raia, (which name is further corrupted in the corresponding passage in Nehemiah vii. 50, by an omission of the first letter, and a mistake in the third) and in the name in Ezra ii. 48, and Nehemiah vii. 50, following that at present under consideration, among other corruptions, the Syriac version has a ; for a ܕ.—See Note on Tab. I. (g) Irad. Vol. I. p. 3.

CLXX.

Ezra ii. 48 ; Neh. vii. 50. נְקוּדָא

Eng. Trans.—*Nekoda*.

i. Esdras v. 31. Νοεβα.

Eng. Trans.—*Noeba*.

Two Heb. MSS. in Ezra ii. 48, and one in Nehemiah vii. 50, by a mistake of the ܕ for ܕ read נְקוּרָא Nekora ; and eight MSS. in Ezra, and two in Nehemiah, with the usual variation in Proper names of this termination have נְקוּדָא Nekodah.—See the preceding No.

CLXXI.

Ezra ii. 48 ; Neh. vii. 51. גַּזָּם

Eng. Trans.—*Gazzam*.

i. Esdras v. 31. Καζυρα Ed. Rom.

Γαζυρα Edd. Ald. Alex.

Eng. Trans.—*Gazera*.

CLXXII.

Ezra ii. 49 ; Neh. vii. 51. עֹזָא

Eng. Trans.—*Uzza*.

i. Esdras v. 31. Οζιας.

Eng. Trans.—*Azia*.

One Heb. MS. in Ezra ii. 49, and two in Nehemiah vii. 51, express this name more fully by reading עֹזָא; and five MSS. in Ezra and five in Nehemiah, to which we may add the famous Heb. Bible called Minchath Shai, read עֹזָא Uzzah, with the accustomed variation in names of this termination.

CLXXIII.

Ezra ii. 49. פִּסְחָא

Eng. Trans.—*Paseah*.

Neh. vii. 51. פִּסְחָא

Eng. Trans.—*Phaseah*.

i. Esdras v. 31. Φινος Edd. Rom. Alex.

Φινεες Ed. Ald.

Eng. Trans.—*Phinees*.

The first letter of this name is by our English translators expressed in Ezra ii. 49, without an aspiration, and in Nehemiah vii. 51, with one. But as the Masoretical pointing does not deprive, in either of its places, the first letter of its aspiration, we ought, in preference, to read Phaseah in both; thus an uniformity in the English version, which is at present wanting, will be preserved in the enunciation of this name.

CLXXIV.

Ezra ii. 49 ; Neh. vii. 52. בְּסִי

Eng. Trans.—*Besai*.

i. Esdras v. 31. Βασθαι.

Eng. Trans.—*Bastai*.

CLXXV.

Ezra ii. 50. אַסְנָה

Eng. Trans.—*Asnah*.

Neh. vii. 52. —

i. Esdras v. 31. Ἀσσανα Edd. Rom. Ald.

Ἀσανα Ed. Alex.

Eng. Trans.—*Asana*.

Seven Heb. MSS. and three printed editions read אַסְנָה *Asna*; a variation of which many instances have been given. The Syriac version in Ezra reads ܐܣܝܐ *Asia*, which is a palpable error of the transcriber for ܐܣܢܐ *Asana*.

This name is wanting both in the Heb. text, and in the antient versions in Nehemiah vii.

CLXXVI.

Ezra ii. 50. מַעֲוִנִים

Eng. Trans.—*Mehunim*.

Neh. vii. 52. מַעֲוִנִים

Eng. Trans.—*Meunim*.

i. Esdras v. 31. Μαυι Edd. Rom. Ald.

* Μααυι Ed. Alex.

Eng. Trans.—*Meani*.

A slight variation occurs in the enunciation of this name in our authorized English version, which expresses the power of the *y* in Ezra ii. 50, by an aspirate, and in Nehemiah vii. 52, makes it quiescent, as it does in other places where it occurs: the aspirate, therefore, should be omitted in Ezra ii. 50, and the name written *Meunim* in both places.

CLXXVII.

Ezra ii. 50. נְפִישִׁים

Eng. Trans.—*Nephusim*.

Neh. vii. 52. נְפִישִׁים

Eng. Trans.—*Nephishesim*.

i. Esdras v. 31. Ναφισι.

Eng. Trans.—*Naphisi*.

In Ezra ii. 50, the Keri, several Heb. MSS., and some printed editions

* That this is the reading of Alex. MS.—See Grabe's Prol. c. ii.

read in the text גבוסיס; and in Nehemiah, the Keri, and a few MSS., and printed editions read גבישסיס. The Masoretical reading in Ezra is supported by all the antient versions in that place, and, likewise in Nehemiah, as the LXX., Vulgate, and Syriac versions there concur in reading ג, and not י, as the third letter of the name. The Keri, which bids us read with a י, and not a ג in Nehemiah vii. 52, adds to the discordancy of these names, instead of settling the true reading.

None of the Heb. collated MSS. lend us any assistance in reconciling the different enunciations of this name. The same may be said of the ancient versions, except the Syriac, which in both places reads נפסס נפוסין, or Nephusin. But the irregularity with which Proper names are expressed in this version, in our present copies, will not induce us by any means implicitly to rely on it.

CLXXVIII.

Ezra ii. 51; Neh. vii. 53. בקבוק

Eng. Trans.—*Bakbuk*.

i. Esdras v. 31. Ακουφ Edd. Rom. Ald.

Ακουμ Ed. Alex.

Eng. Trans.—*Acub*.

CLXXIX.

Ezra ii. 51; Neh. vii. 53. הקופא

Eng. Trans.—*Hakupha*.

i. Esdras v. 31. Αχιβα Edd. Rom. Ald.

Αχιφα Ed. Alex.

Eng. Trans.*—*Acipha*.

Two Heb. MSS. in Ezra ii. 51, and two in Nehemiah vii. 53, read, with the accustomed variation in the last letter, הקופה *Hakuphah*; and one MS. (mentioned by De-Rossi in his Supplem.) הקיפה *Hakipha*.

CLXXX.

Ezra ii. 51; Neh. vii. 53. חרחר

Eng. Trans.—*Harhur*.

i. Esdras v. 31. Ασσυβ Ed. Rom.

Ασσυρ Edd. Ald. Alex.

Eng. Trans.—*Assur*.

* *Acipha*. The first edit. of our authorized English version reads improperly *Asipha*.

CLXXXI.

Ezra ii. 52. בצלוח

Eng. Trans.—*Bazluth*.

Neh. vii. 54. בצלית

Eng. Trans.—*Bazlith*.

i. Esdras v. 31. Βασαλεμ Ed. Rom., Βασαλωθ Ed. Ald., Βααλωθ Ed. Alex.

Eng. Trans.—*Basaloth*.

Three Heb. MSS. in Ezra ii. 52, read בצלית, as in the printed text in Nehemiah vii. 54. But a far greater number in Nehemiah vii. 54, viz. twenty-five collated by Kennicott and De-Rossi, and three altered to their present reading, (see De-Rossi's Var. Lect. and Suppl.) concur, as did another MS. originally, in supporting the text in Ezra ii. 52, which appears to be the genuine reading, and which is further confirmed by the LXX., Vulgate, and Syriac versions in Nehemiah.

CLXXXII.

Ezra ii. 52 ; Neh. vii. 54. מחידא

Eng. Trans.—*Mehida*.

i. Esdras v. 32. Μεεδδα.

Eng. Trans.—*Meeda*.

A great number of Heb. MSS. and several antient editions, both in Ezra ii. 52, and Nehemiah vii. 54, collated by Kennicott and De-Rossi, (see his Var. lect. and Suppl.) read מחירא *Mehira*, which is the reading, likewise, of the Syriac version in Ezra ii. 52. One MS. in Ezra ii. 52, and one in Nehemiah vii. 54, read, with the usual variation in the termination, מחידה *Mehidah*; and two MSS. in Ezra ii. 52, and one, perhaps two, in Nehemiah vii. 54, מחירה *Mehirah*.

CLXXXIII.

Ezra ii. 52 ; Neh. vii. 54. חרשא

Eng. Trans.—*Harsha*.

i. Esdras v. 32. Χαραα.

Eng. Trans.—*Charea*.

An inadvertent transcriber, deceived by the similarity of the uncial letters Σ and Ε, appears to have written in Esdras Χαραα for Χαρσα. The

same error seems to have been committed in the final letter of the following name in i. Esdras in the Rom. and Alexandrian editions of the LXX. —See below No. CCXIII.

CLXXXIV.

Ezra ii. 53 ; Neh. vii. 55. ברקוס

Eng. Trans.—*Barkos*.

i. Esdras v. 32. Βαρχουε Edd. Rom. Alex.

Χαρχους Ed. Ald.

Eng. Trans.—*Charcus*.

One Heb. MS. collated by De-Rossi, and the Syriac version read in Ezra ii. 53, ברקוס Charkos ; and with this reading the Aldine edition of the LXX. in i. Esdras v. 32, agrees. Several Heb. MSS. both in Ezra ii. 53, and Nehemiah vii. 55, by the transcribers mistaking the final letter of this name for a final ם, read ברקום Barkum.—See the preceding Note.

CLXXXV.

Ezra ii. 53 ; Neh. vii. 55. סיסרא

Eng. Trans.—*Sisera*.

i. Esdras v. 32. Σεραρ Edd. Rom. Alex.

Ασηραρ Ed. Ald.

Eng. Trans.—*Aserer*.

CLXXXVI.

Ezra ii. 53. תמה

Eng. Trans.—*Thamah*.

Neh. vii. 55. תמה

Eng. Trans.—*Tamah*.

i. Esdras v. 32. Θομοι.

Eng. Trans.—*Thomoi*.

Our English translators, in order to have preserved a consistency in the enunciation of this name, should either have omitted the aspiration in the first syllable in the name in Ezra ii. 53, or rather, as they follow in general the Masoretical punctuation, should have inserted it in the name in Nehemiah vii. 55.

CLXXXVII.

Ezra ii. 54 ; Neh. vii. 56. נְצִיָּה

Eng. Trans.—*Neziah*.

i. Esdras v. 32. Νασί Ed. Rom.

Νασίδ Edd. Ald. Alex.

Eng. Trans.—*Nasith*.

CLXXXVIII.

Ezra ii. 54 ; Neh. vii. 56. חֲטִיפָה

Eng. Trans.—*Hatipha*.

i. Esdras v. 32. Ἀτεφα.

Eng. Trans.—*Atipha*.

Two Heb. MSS. in Ezra ii. 54, and two in Nehemiah vii. 56, read, with the Syriac version in both places, חֲטוּפָה *Hatupha*. And thus the LXX. version in Ezra ii. 54, seems to have read.

CLXXXIX.

Ezra ii. 55. סָטִי

Eng. Trans.—*Sotai*.

Neh. vii. 57. סוּטִי

Eng. Trans.—*Sotai*.

i. Esdras v. 33. —

In Ezra ii. 55, thirteen Heb. MSS. express this name more fully, as in the text in Nehemiah vii. 57, סוּטִי, and thus a fourteenth MS. originally read in the same place. In Nehemiah vii. 57, sixteen MSS. and one antient edition omit the י, and read סָטִי as in Ezra ii. 55.

CXC.

i. Ezra ii. 55. הַסְפֶּרֶת

Eng. Trans.—*Sophereth*.

Neh. vii. 57. סְפֶרֶת

Eng. Trans.—*Sophereth*.

i. Esdras v. 33. Ἀσσαφωθ Ed. Rom. Ἀσσαφωθ

Ed. Ald. Ἀσαφωθ Ed. Alex.

Eng. Trans.—*Asaphion*.

Several Heb. MSS., and one antient edition in Ezra ii. 55, read

הסופרת; and in Nehemiah vii. 57, many MSS. and two ancient editions read סופרת. One MS. omits the ה in Ezra ii. 55, but adds it in Nehemiah vii. 57.

From our English translators expressing the name in Ezra ii. 55, as it is written in Nehemiah vii. 57, it appears probable, that they considered the initial letter in the name in Ezra ii. 55, as a prefix, or article, and not as forming part of the name.

CXCI.

Ezra ii. 55. פרודא

Eng. Trans.—*Peruda*.

Neh. vii. 57. פרידא

Eng. Trans.—*Perida*.

i. Esdras v. 33. Φαριρα Edd. Rom. Ald.

Φαριδα Ed. Alex.

Eng. Trans.—*Pharira*.

In Ezra ii. 55, one Heb. MS. collated by Kennicott, and another by De-Rossi, together with the LXX. and Arabic translations read by a transposition of the letters, פדורא Pedura; and two MSS. collated by Kennicott read in the same place פדודא Peduda.

In Nehemiah vii. 57, one Heb. MS. collated by Kennicott, and two by De-Rossi agree in supporting the printed text in Ezra ii. 55. Another of De-Rossi's MSS. appears to have the י with a Shurek: two of Kennicott's MSS. have the י on a rasure, and one MS. omits it. This name is likewise varied in a few MSS. both in Ezra ii. 55, and Nehemiah vii. 57, by the usual change of its last letter into ה.

CXCII.

Ezra ii. 56. יעלה

Eng. Trans.—*Jaalah*.

Neh. vii. 58. יעלא

Eng. Trans.—*Jaala*.

i. Esdras v. 33. Ιειηλι Edd. Rom Ald. Ιειηλι Ed. Alex.

Eng. Trans.—*Jeeli*. *

In Ezra ii. 56, two, perhaps three, Heb. MSS., and the Complut.

* In the first edit. (owing probably to a typographical error) Joeli.

edition read יעלא Jaala, as in Nehemiah vii. 58, and in Nehemiah vii. 58, fourteen MSS. and originally a fifteenth, read יעלה Jaalah. Three other MSS. have the יע on a rasure.

CXCIII.

Ezra ii. 56 ; Neh. vii. 58. דרקון

Eng. Trans.—*Darkon*.

i. Esdras v. 33. Λοζων.

Eng. Trans.—*Lozon*.

The name in i. Esdras is corruptly given, both in the beginning and middle. The Λ is evidently put for the Δ, the horizontal stroke of the latter being mistaken for part of the ruled line intended to guide the transcriber.—See above No. XXVIII. and below No. CXCVIII. CCXLIII.

CXCIV.

Ezra ii. 56 ; Neh. vii. 58. גדל

Eng. Trans.—*Giddel*.

i. Esdras v. 33. Ισδαηλ.

Eng. Trans.—*Isdael*.

Ισδαηλ in i. Esdras v. 33, is an evident error of the copyist for Γεδαηλ, by a mistake of the two first letters of the name, ΙΣ, when written in uncial characters, for ΓΕ. It is probable, likewise, that the fourth letter Α has been inadvertently written for Δ, and that the name in i. Esdras v. 33, was originally Γεδδηλ.—See the preceding No.—See also No. CLXXXIII. CCXXX.

CXCV.

Ezra ii. 57 ; Neh. vii. 59. שפטיה

Eng. Trans.—*Shephatiah*.

i. Esdras v. 33. Σαφυῖ Ed. Rom. Σαφεθ Ed. Ald.

Σαφυθῖ Ed. Alex.

Eng. Trans.—*Sapheth*

One Heb. MS. reads in Ezra ii. 57, שפטי Shephati, and one in Neh. vii. 59, שפטיה Shephatia.

CXCVI.

Ezra ii. 57 ; Neh. vii. 59. חטיל

Eng. Trans.—*Hattil*.

i. Esdras v. 34. Αγια.

Eng. Trans.—*Hagia*.

Another palpable mistake of the transcriber is here to be found in i. Esdras v. 34 ; the second and last letters in ATIA, as the name was formerly and correctly expressed in uncial characters, having been mistaken for a Γ and an A ; and thus the corrupted word AΓIA was formed. —See below No. CCXIII.

CXCVII.

Ezra. ii. 57. פנרת הצנים

Eng. Trans.—*Pochereth of Zebaim*.

Neh. vii. 59. פנרת הצניים

Eng. Trans.—*Pochereth of Zebaim*.

i. Esdras v. 34.—Φαχαρεθ, υιοι Σαβιου.

Eng. Trans.—*Phacareth,* the sons of Sabie*.

The LXX. translators both in Ezra ii. 57, and Nehemiah vii. 59 ; the Syriac translator in Nehemiah, and the compiler of the Catalogue in i. Esdras v. suppose each of those names to be those of distinct families or individuals, and accordingly prefix the word *Sons* to the latter of them.

Our English translators and others, with more propriety, in my opinion, consider the latter name as dependant on the former, and illustrative of it.

A great number of Heb. MSS. and some printed editions in Ezra ii. 57, read פנרת הצנים, as in Nehemiah vii. 59, and a few MSS. in Nehemiah vii. 59, concur in supporting the printed textual reading in Ezra.

In the margin of i. Esdras v. 34, our English translators referring to Ezra ii. 57, render the words now under consideration, Phocereth (first edit. Phoceroth) Hazzebaim.†

* Thus the first edit. of our Eng. Trans. ; some edits. read Sabi.

† The names in the margin in i. Esdras v. viii. ix. frequently differ from those in

CXCVIII.

Ezra ii. 57. **ימנ**Eng. Trans.—*Ami*.Neh. vii. 59. **ימן**Eng. Trans.—*Amon*.i. Esdras v. 34. **Αλλωμ** Edd. Rom. Ald.**Αδλωμ** Ed. Alex.Eng. Trans.—*Allom*.

The Heb. MSS. (except one, and probably a second, originally, among

Ezra ii. viii. x., although our English translators evidently appear in the former places to refer to Ezra, as the genuine mode of expressing the names.

A Catalogue of these variations follows.

Ezra ii.	Marg. i. Esdras v.	Ezra viii.	Marg. i. Esdras viii.
VER.	VER.	VER.	VER.
12. Azgad	13. Asgad		Shecheniah) of the
14. Bigvai	14. Bigui		sons of Parosh
16. Ater of Hezekiah	15. Aterhezekiah	4. Zerahiah	31. Zerachiah
30. Magbish	21. Maghbis	5. Shechaniah	32. Shecheniah (thus
40. Kadmiel	26. Cadmiel		first ed. other edd)
43. Ziha	29. Zich		Shechaniah
45. Hagabah	29. Agabah; some	12. Hakkatan	38. Or, Catan
	edd. Agaba	13. Shemaiah	39. Or, Shemaia
46. Shalmal	30. Shamlai, the mar.	18. Mahli	47. Or, Machli
	reading in Ezra	19. Hashabiah	47. Or, Hashabia
48, 60. Nekoda	31, 37. Necodah		(thus first ed. o-
48. Gazzam	31. Gazam		ther edd. Hasha-
49. Uzza	31. Huzza		biah)
50. Mehunim	31. Meunim; in first	24. Sherebiah, Ha-	54. Serebias, Hassi-
	ed. Neumin, prob-	shabiah	bias (unless these
	ably a typogr. er-		names are meant
	ror		as corrections of
50. Nephusim	31. Nephusin		those in the text)
51. Hakupha	31. Hacupa	33. Meremoth	62. Or, Merimoth
53. Barkos	32. Barcos		
53. Thamah	32. Thamai	Ezra x.	Marg. i. Esdras ix.
56. Darkon	33. Darcon	18. Maaseiah	19. Maasias
57. Hattil	34. Hatti	21. Maaseiah	21. Maasiah
57. Pochereth of Ze-	34. Phoceroth (thus	22. Jozabad	22. Josabad
baim	first ed. other edd.	25. Jeziah	26. Jesaiah
	Phoceroth) Haz-	25. Malchijah	26. Malchuah (thus
	zebaim		first ed. other edd.
61. Habaiah	38. Hobaiah		Malchiah)
61. Koz	38. Cos	27. Zabad	28. Sabad (thus first
61. Barzillai	38. Barzelai		ed. some edd. Za-
			bad)
Ezra viii.	Marg. i. Esdras viii.	33. Mattathah	33. Matithiah (thus
3. Shechaniah of the	29. Secheniah (thus		first ed. some edd.
sons of Pharosh	first ed. other edd.		Mattithiah)

De-Rossi's collations in Nehemiah vii. 59, which read אֲמִין Amin) and the antient versions (except the Syriac which reads ܐܡܪ Amar in Ezra ii. 57, and the LXX. which seems to have read Ἐμῖν Emim) support respectively the textual readings in Ezra ii. 57, and Nehemiah vii. 59; so that it is uncertain which lection is to be preferred, unless we allow the mode of enunciating this name in i. Esdras v. 31, to have any weight, which will then determine it in favour of the reading in Nehemiah vii. 57. The name in i. Esdras v. 34, in the Alexandrian MS. which the collators of it in the London Polyglott suppose to have been Ἀλλων, Grabe, who inspected the MS. more minutely, informs us is Ἀδλων.—See Grabe's Prol. c. ii. An evident instance this how easily a transcriber might mistake the uncial letters Δ and Λ.—See above Nos. XXVIII.CXCIII. and below No. CCXCIII. But though Grabe has given us the true reading of the MS. he has inserted Ἀλλων in the text, under an idea, I presume, that this was either the original, or approached nearer to the original reading in i. Esdras v. 34. But the original reading was, if I may be allowed to judge, neither Ἀδλων nor Ἀλλων; but that the former is a corruption of the latter, which, likewise, is a corruption of the original name Ἀμων, the two uncials ΛΛ having been erroneously written for the uncial Μ. This conjecture, which presented itself before I saw it mentioned by Michaelis in his Introduction to the New Test. Vol. I. Part I. c. vi. sect. 8, p. 281, Bp. Marsh's trans., I am happy to find supported by so eminent a critic in Biblical literature; nor do I think that the least doubt can remain but that this was the original reading; though the very learned and ingenious translator in his Notes on this passage of Michaelis p. 501, thinks it only a probable conjecture.—See Bp. Marsh's Argument at length in the page above cited. I must, however, observe that Bp. Marsh seems to have overlooked the reading בְּנֵי אֲמֹן in Nehemiah vii. 59, and which is, at least, of equal, if not of superior authority to the reading of בְּנֵי אֲמִי in Ezra ii. 57.

One Heb. MS. in Nehemiah vii. 59, for בְּנֵי אֲמֹן the sons of Amon, reads בֶּן אֲמֹן the son of Amon, the former word being put in apposition to the preceding name הַצְבִּיִּים; and thus the Vulgate renders it in this place, Ex Sabaim, filio Amon. But the textual reading is too strongly supported by Heb. MSS. and antient versions, both in Nehemiah vii. 59, and Ezra ii. 57, to admit of alteration; nor does it require it.

CXCIX.

Ezra ii. 59 ; Neh. vii. 61. תל חרשא

Eng. Trans. (Ezra)—*Tel-harsa*.Eng. Trans. (Neh.) *Tel-haresha*.

i. Esdras v. 36. Θελερσας Edd. Rom. Ald.

Θελσας Ed. Alex.

Eng. Trans.—*Thelersas*.

This name has in general been supposed to be a Local name; but Houbigant in his version of Ezra ii. 59, considers it to be the name of a person, though in the parallel place in Nehemiah vii. 61, his version differs, and it is uncertain whether he there considers it as the name of a place or a person.

Our English translators have made a slight difference in the enunciation of the name in Ezra and Neh., though the Masoretical pointing is the same in both places.

CC.

Ezra ii. 59 ; Neh. vii. 61. כרוב

Eng. Trans.—*Cherub*.

i. Esdras v. 36. Χαρααθαλαν Ed. Rom.

Χαρααθαλαρ Edd. Ald. Alex.

Eng. Trans.—*Charaathalar*.

This name is considered by Junius and Tremellius on Ezra ii. 59, and by Houbigant, in his version of Ezra, as a Personal and not a Local name.

In i. Esdras v. 36, the name, or rather the names, in this place, are miserably corrupted. Dr. Kennicott in his Comparative Catalogue, which he has inserted p. 508, &c. of his ii. Dissertat., and at the end of Vol. II. of his Bible p. 731, 732, makes Charaathalar to correspond to Cherub in Ezra ii. 59, and Nehemiah vii. 61, and the following name Aalar to be the same with Addan in Ezra ii. 59, and Addon in Nehemiah vii. 61. and has, consequently, left no name to correspond to Immer, which closes, in this place, this short catalogue. But I hope to show, to the satisfaction of the Reader, that, though the names are strangely corrupted in i. Esdras, there is no deficiency, and that, by a little allow-

able conjecture, they may be brought to correspond to each other. In the first place, I imagine, that *Χαρααθαλαν*, as in the Roman, or *Χαρααθαλαρ* as in the Aldine and Alexandrian editions, contain the corrupted elements of the two names, the former part belonging to *כְּרוֹב*, and the latter to the following name, *אֲדִין* or *אֲדָן*. *Χαρααθ*, then, though corrupted in the final letters, will correspond to *כְּרוֹב*, and the remainder of this strange compounded word *Αλαν*, which seems further corrupted in the Aldine and Alexandrian editions, will, by the easy change of the uncial *Α* into *Δ*, correspond to the following name *אֲדָן* in Ezra ii. 59, or, as it is written in Nehemiah vii. 61, *אֲדִין*.

In what manner *Ααλαρ* in i. Esdras v. 36, corresponds to *אֲמֶר* in Ezra and Nehemiah, will be seen below No. CCII.

CCI.

Ezra ii. 59. *אֲדָן*

Eng. Trans.—*Addan*

Neh. vii. 61. *אֲדִין*

Eng. Trans.—*Addon*.

i. Esdras v. 36.—See the preceding No.

Junius and Tremellius on Ezra ii. 59, and Houbigant in his version, consider this name, likewise, as that of a Person.

In Ezra ii. 59, one Heb. MS. reads *אֲדִין* as in Nehemiah vii. 61, and another has the last letter erased. In Nehemiah ten MSS. and one antient edition omit the *ו*, and one MS. reads *אֲדִין* *Addin*. This last reading seems to have been adopted by the Syriac translator in Ezra ii. 59, who, considering this and the following words as appellatives, renders the passage thus ; *וְהָיוּ שְׁמוֹתָם* Then it was published ; reading in the Heb. text, probably, *אֲדִין נְאֻמֶּר*. The Reader will observe that *אֲדִין* is a Chaldee word, having the sense affixed to it as in the above translation. It frequently occurs in the Chaldee parts of Scripture.

In the passage in Nehemiah vii. 61, corresponding to this in Ezra ii. 59, the Syriac translator still considers these words as appellatives, but renders them differently from what he did in Ezra ii. 59. His words in Nehemiah are, *וְהָיוּ שְׁמוֹתָם* Then they spake ; from whence we may naturally conclude, I think, that he read in this place in his copy, *אֲדִין נְאֻמֶּר*, the variation in this place consisting of a Chaldee and Hebrew word, as in the former place in Ezra.

The Roman, Aldine, and Alexandrian editions of the LXX. in Neh. vii. 61, read *Hρων*, as if the Hebrew text had been אֲרֹן, and not אֲדֹן. The Vulgate in Ezra ii. 59 reads Adon, and in Nehemiah vii. 61 Addon.

The Copulative between this and the following name in Ezra ii. 59, being wanting, Houbigant reads Adon-Emer. The connective particle occurs in the parallel passage in Nehemiah vii. 61, and in five Heb. MSS., one antient edition, and the Vulgate, in Ezra ii. 59.

CCII.

Ezra ii. 59 ; Neh. vii. 61. אֲמֵר

Eng. Trans.—*Immer*.

i. Esdras v. 36. Ααλαρ Edd. Rom. Ald.

Αλαρ Ed. Alex.

Eng. Trans.—*Aalar*.

I have observed above, No. CC., that there is no deficiency of names in this place, and that the name Ααλαρ belongs to אֲמֵר, and not to אֲדֹן, or אֲרֹן, the preceding name. We have already seen, No. CXCVIII. that the uncial M has been mistaken for the two uncials ΛΛ ; and somewhat a similar error seems to have been committed here, where the uncial M has been changed into the uncial A and Λ, producing the corrupted name ΑΑΛΑΡ, instead of the original one ΑΜΑΡ.

The Syriac version renders this name appellatively.—See above No. CCI.

CCIII.

Ezra ii. 60 ; Neh. vii. 62. דְּלִיָּהּ

Eng. Trans.—*Delaiah*.

i. Esdras v. 37. Δαλαν Edd. Rom. Alex.

Δαδαν Ed. Ald.

Eng. Trans.—*Ladan*.

One Heb. MS. in Ezra ii. 60, reads דְּלִיָּהּ Delaia.

In the Aldine edition of the LXX. in i. Esdras v. 37, the situations of the Δ and Λ should be transposed, so as to correspond to the name as it is expressed in the Roman and Alexandrian editions : and if we suppose the uncial N to have been erroneously written for ΙΑ, as is most probable,

the name will then correspond to the name in the Hebrew text, and exactly agree with the mode of expressing it used by the LXX. in Ezra ii. 60, and Nehemiah vii. 62.

After this name the Roman edition of the LXX. in Ezra, and the Aldine and Alexandrian editions of the LXX. and some MSS. in Holmes's collations in Nehemiah, add *Bova Bua*.—See the following No.

CCIV.

Ezra ii 60 ; Neh. vii. 62. טוביה

Eng. Trans.—*Tobiah*.

i. Esdras v. 37. Βαεναν Edd. Rom. Ald. Βαν Ed. Alex.

Eng. Trans.—*Ban*.

The name in i. Esdras v. 37 is beyond all controversy greatly corrupted in all the principal editions of the LXX. The first syllable of the name appears to be wanting, and the termination corrupted. In order to supply the former, the syllable *Tov* which precedes it, and which has been improperly separated from it, and considered as an Article, ought to be attached to the beginning : and if we suppose, as we reasonably may, that the reading of the Alexandrian MS. claims the preference, we shall then have a name approaching more nearly to the original in Ezra ii. 60, and Nehemiah vii. 62, viz., *Tovβαν*; and if I may be allowed to hazard a conjecture, as I did in the preceding Note, that the uncial N had been erroneously written for IA (as in the preceding No.) we shall, by these gradual emendatory methods, arrive at what appears to be the true reading of the name, *Tovβια*.

CCV.

Ezra ii. 60 ; Neh. vii. 62. נקודא

Eng. Trans.—*Necoda*.

i. Esdras v. 37. Νενωδαν.

Eng. Trans.—*Necodan*.

In Ezra ii. 60, one Heb. MS. collated by Kennicott, and perhaps, another in De-Rossi's possession, and one, perhaps, collated by Kennicott in Nehemiah, read נקודא *Nekora*. The Syriac version in Ezra ii. 60, reads נכר נכר *Necaria*, and in Nehemiah vii. 62, נכר נכר *Zecora*.

One MS. in Ezra ii. 60, and one in Nehemiah vii. 62, read, with the customary variation in the termination, נקודה Nekodah.

CCVI.

Ezra iv. 5, 24, v. 6, 7, vi. 1, 12, 13, 14, 15; Haggai i. 1, 15, ii. 10; Zech. i. 1, 7, vii. 1. דריוש מלך פרס

Eng. Trans.—*Darius King of Persia.*

i. Esdras ii. 30, iii. 1, &c., iv. 47, v. 2, 73, vi. 6, &c., vii. 1, 4, 5. Δαρειος.

Eng. Trans.—*Darius.*

The Darius, mentioned in the above passages, is the Darius Hystaspis of profane authors.—See Prideaux's *Connect. of Old and New Test.* Part. I. B. iii. p. 138, 143, &c., B. iv. p. 166, 167, B. v. p. 213, &c. Edit. 1724.—See also Blayney's *Notes on Zechariah* p. 2, where the professor has treated this subject with his usual perspicuity and judgment.

CCVII.

Ezra iv. 6. אחשורוש

Eng. Trans.—*Ahasuerus.* Marg. “Heb. *Ahashverosh.*”

We are informed Ezra iv. 4, &c., that “The people of the land weakened the hands of the people of Judah, and troubled them in building, and hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia;” that is Darius Hystaspis; (see the preceding Note,) and that during the reign of Ahasuerus and Artaxerxes, kings of Persia, the building of the temple was interrupted, and at length, an entire stop put to it. It is, then, added at the end of the chapter, ver. 24, “Then ceased the work of the house of God, which is at Jerusalem; so it ceased unto the second year of Darius king of Persia.” Ahasuerus, then, and Artaxerxes being the two kings whose reigns immediately preceded that of Darius Hystaspis, and it being evident from History that only two kings did reign in Persia from the death of Cyrus till the time when Darius Hystaspis ascended the Persian throne, viz., Cambyses, and the impostor

Smerdis, it necessarily follows, as Prideaux in his *Connect. of Old and New Test.* Part I. B. iii. p. 138, has well observed, that Cambyses and Smerdis must be the Ahasuerus and Artaxerxes mentioned by Ezra in chap. iv.—See the following No.

CCVIII.

Ezra iv. 7, 8, 11, 23, vi. 14. ארתחששתא

Eng. Trans.—*Artaxerxes*.

i. Esdras ii. 16, 17, 30, vii. 4. Αρταξερξης.

Eng. Trans.—*Artaxerxes*.

The literal rendering of this name in Ezra iv. is Artachsasta. Our English translators retain the mode of expressing this name adopted by the Vulgate, and which was in use among the Greek Historians, who treat of the times in which this monarch of the Persians lived. It is rather extraordinary that the Arabic version in Ezra, in the *six* passages where this name occurs, should adopt *five* different modes of expressing it: thus, Ezra iv. 7 ارتاسته, iv. 7 and 11 ارتست, iv. 8 ارتطست, iv. 23 ارتطيست, vi. 14 ارتست.—See below No. CCXIX.

It is extremely uncertain which of the Persian kings is meant by Artaxerxes in Ezra vi. 14, and i. Esdras vii. 4; who is there said to have given commandment, as Cyrus and Darius had done, to rebuild the Temple. It could not have been the impostor Smerdis, who was named Artaxerxes, for he is expressly said to have obstructed the building of it.—See Ezra iv. 7, &c., and the preceding Note. Nor could it be Artaxerxes Longimanus, since we are told by Ezra, chap. vi. 15, that the temple was finished in the sixth year of Darius, that is, Darius Hystaspis, who was Grandfather to Artaxerxes Longimanus. Besides, as Houbigant on Ezra vi. 14, observes, the name in Hebrew of Artaxerxes, here mentioned, and the name of Artaxerxes (Longimanus) in Ezra vii. and viii. 1, are differently spelt, the former having a ש for the sixth letter of the name, and the latter a ד; but on this argument I am not inclined to lay any great stress, since the collated Hebrew MSS. sometimes read ארתחששתא, where the printed Heb. text has ארתחששתא, and sometimes אחתחששתא, where it has ארתחששתא; and the same MS. is often found to express the same name in one place differently from what it does in another.—See below No. CCXIX.

Le Clerc, with great probability, thinks, that the name of Artaxerxes in Ezra vi. 14, and consequently, in i. Esdras vii. 4, is an interpolation; and Houbigant for this reason has omitted it in his translation,—See Houbigant on Ezra, Tom. III. p. 454.

CCIX.

Ezra iv. 7. **בשלם**

Eng. Trans.—*Bishlam*.

i. Esdras ii. 16. **Βηλεμος**.

Eng. Trans.—*Belemus*.

The LXX. in Ezra iv. 7, consider this word as an appellative with a preposition prefixed, rendering it *εν ειρηνη*, *in peace*, as our authorized English version does in the margin; and in this sense it is, likewise, taken by the Syriac and Arabic translators. But I cannot approve of this version, and I see no sufficient reason why we should not consider **בשלם** as a Proper name, as our translators in the text in Ezra and others have done.

CCX.

Ezra iv. 7. **מתרת**

Eng. Trans.—*Mithredath*.

i. Esdras ii. 16. **Μιθραδατης** Edd. Rom. Ald.

Μιθριδατης Ed. Alex.

Eng. Trans.—*Mithridates*.

This name the Vulgate, in Ezra iv. 7, attaches to the name of the person preceding, calling him Beselem Mithridates, unless we suppose that the point after Beselem has, through negligence, been omitted. As Calmet, however, who well knew the true reading of the Vulgate, calls the person first mentioned in this verse Beselem Mithridates, we have reason to suppose, that the comma has not been omitted.—See Calmet's Dict. Eng. Trans. Art. BISHLAM *Mithridath*. The Arabic version makes Mithredath the son of Tabeel, whose name immediately follows.

CCXI.

Ezra iv. 7. **טַבְעֵל**Eng. Trans.—*Tabeel*.i. Esdras ii. 16. **Ταβελλιος.**Eng. Trans.—*Tabellius*.

CCXII.

Ezra iv. 8, 9, 17, 23. **רְהוּם בַּעַל-טֶמֶס**Eng. Trans.—*Rehum the Chancellor*.i. Esdras ii. 16, 17, 25, 30. **Ραθυμος.**Eng. Trans.—*Rathumus*. (See the Note.)

The name of Dignity, which is in Ezra iv. given to Rehum, literally signifies, *the lord of council*, and which our English translators render, *the chancellor*. The LXX. and Vulgate versions in Ezra do not translate it; the former probably being at a loss how to interpret it, and the latter considering it as a Proper name attached to that of Rehum. In i. Esdras ii. 16, in the Greek, Vulgate, and Syriac versions, it is erroneously made the name of a distinct person, who is there called Beeltethmus; but which our English translators rightly in the margin observe, “is but an epithet to the former name.” In i. Esdras ii. 17. in the Greek version, which is followed by the Vulgate and Syriac, this word is rendered as an Appellative, and Rathumus is said to be *ὁ τα προσπιπτοντα*, and in ver. 25, *ὁ γραφων τα προσπιπτοντα*, which in our version is rendered, *the Story-writer*, but which, perhaps, may more properly be translated, *the Recorder*. In the latter verses, however, the Greek version, and also the Vulgate and Syriac, add Baeltethmus, making this, although the original Hebrew word had already been rendered as an Appellative, the name of a person distinct from Rathumus, as had been likewise done in ver. 16.

CCXIII.

Ezra iv. 8, 9, 17, 23. שִׁמְשַׁי

Eng. Trans.—*Shimshai*.

- i. Esdras ii. 16, 17, 25, 30. Σαμελλιος. Edd. Rom. Ald.; ver. 16, Σεμελλιος, ver. 17, Σεβελλιος, ver. 25, 30. Σαμελλιος. Ed. Alex.

Eng. Trans.—*Semellius*.

The name in i. Esdras ii. by an easy mistake of some of the uncial letters which originally formed it, for others of nearly a similar appearance, has been greatly corrupted. The fourth letter was at first Σ, and not E, and the following letter, which has been improperly repeated, A, and not Λ: and thus the name ΣΑΜΣΑΙΟΣ, with the Greek termination, which expressed, with sufficient accuracy, the original name in Ezra iv., degenerated into ΣΑΜΕΛΛΙΟΣ.—See Nos. CLXXXIII. CLXXXIV. CXCVI.

CCXIV.

Ezra iv. 10. אֲסַנַּפֶּר

Eng. Trans.—*Asnapper*.

Various opinions have been formed concerning the person who is here called Asnapper. Vatablus supposes him to be Sennacherib; Grotius Shalmanezer, and others Esar-haddon, or one of his kindred.—See Poole's Synopsis on Ezra vi. 10. The most probable opinion is, that Asnapper is the same with Esar-haddon mentioned in Ezra iv. 2.

The Syriac version in the printed editions in Ezra iv. 10, calls Asnapper ܐܣܢܦܪ, and the collated MSS. ܐܣܢܦܪ, still more erroneously; both of them, I presume, corruptions of ܐܣܢܦܪ, as the name, I think, ought to be written.

CCXV.

Ezra v. 1, vi. 14; Haggai i. 1, 2, 12, 13, ii. 1, &c. אֲגַגִּי

Eng. Trans.—*Haggai*.

- i. Esdras vi. 1, vii. 3. Αγγαιος.

Eng. Trans.—*Aggeus*.

- ii. Esdras i. 40. Aggæus.

Eng. Trans.—*Aggeus*.

CCXVI.

Ezra v. 1, vi. 14. זכריה בר עדוא

Eng. Trans.—*Zechariah the son of Iddo.*

i. Esdras vi. 1. (see also vii. 3.) Ζαχαρίας ὁ τοῦ Ἀδδου.

Eng. Trans.—*Zacharias the son of Addo.*

Zech. i. 1. זכריה בן ברכיה בן עדו

Zech. i. 7. זכריה בן ברכיהו בן עדוא

Eng. Trans.—*Zechariah the son of Barachiah the son of Iddo.*

ii. Esdras i. 40. Zacharia.

Eng. Trans.—*Zachary.*

Zechariah, who is in Ezra v. 1, vi. 14, called the son of Iddo, is in Zechariah i. 1, 7, said to be the son of Barachiah the son of Iddo. This seeming difference Professor Blayney in his Preliminary Discourse to Zechariah p. xi. ingeniously attempts to account for, by supposing that Zechariah's father, Barachiah, died before Zechariah's grandfather, Iddo; and consequently, that Zechariah, "out of the family, came to be better known and distinguished as the son of his surviving, though remote parent." The Professor further conjectures, that Iddo and Zechariah, mentioned in Neh. xii. 4, 16, were the same with Zechariah the Prophet, and Iddo his ancestor; and consequently, that Zechariah the prophet was a descendant of Levi.—See also the Professor's Note on Zech. xi. 4. But as this conjecture, though far from improbable, is not supported by any testimony of Scripture, I have not thought myself authorized to remove the name of the Prophet to the Table of the descendants of Levi.

In Ezra v. 1, five Heb. MSS. and the Hebrew version of part of Ezra, published by Kennicott, read עדו; two MSS. read עדוא, and one עדו. In Ezra vi. 14, ten MSS. read עדו. In Zech. i. 1, nineteen MSS. and one antient edition, and the celebrated Bible called Minchath Shai, in its Notes, read עדוא, and in ver. 7, eight MSS. read עדו, one עדוא, and one עדא. Houbigant on Zechariah i. 7, thinks עדו to be the proper method of expressing this name. In Zech. i. 1, two Heb. MSS., and in ver. 7, six, perhaps seven, MSS. read זכריהו: but in Zech.

vii. 8, all the MSS. agree with the printed text, which has זכרירה. In Zech. i. 1, one MS. reads ברכיהו, as in the printed text in ver. 7, where five MSS. read ברכיה.

CCXVII.

Ezra v. 3, 6, vi. 6, 13. תתני

Eng. Trans.—*Tatnai*.

i. Esdras vi. 3, 7, vii. 1. Σισιννης.

Eng. Trans.—*Sisinnnes*.

Josephus in his Jew. Ant. B. xi. c. i. and iv. has Σισιννης, though some MSS. there read Σισιννης.

CCXVIII.

Ezra v. 3, 6, vi. 6, 13. שתׁר בׁזנׁי

Eng. Trans.—*Shethar-boznai*.

i. Esdras vi. 3, 7, vii. 1. Σαθραβουζανης.

Eng. Trans.—*Sathrabuzanes*.

Josephus in Jew. Ant. B. xi. c. i. and iv. has Σαραβασανης.

CCXIX.

Ezra vii. 1, 7, 11, 12, 21, viii. 1; Neh. ii. 1, v. 14, xiii. 6.

ארתחששתא

Eng. Trans.—*Artaxerxes*.

i. Esdras viii. 1, 6, 8, 9, &c. Αρταξερξης.

Eng. Trans.—*Artaxerxes*.

ii. Esdras i. 3. Artaxerxes.

Eng. Trans.—*Artaxerxes*.

This was Artaxerxes Longimanus.—See Prideaux's Connect. Old and New Test. Part I. B. v. vii.

Several MSS. in the places above mentioned in Ezra read ארתחששתא.—See No. CCVIII.

The Arabic version varies in the rendering of this name in the above cited passages in Ezra and Nehemiah, as it does in those quoted in No. CCVIII. In Ezra vii. 1, it reads ارستاستا, in ver. 7 and 12, ارستاست, in ver. 21, and viii. 1, ارستاست; and in Nehemiah ارتحشست.

CCXX.

Ezra viii. 3. מבני שכניה

Eng. Trans.—*Of the sons of Shechaniah.*

* i. Esdras viii. 29. —————

I agree here with Houbigant in supposing that the name of the chief who came up to Jerusalem with Ezra, is omitted after Shechaniah. The Roman edition of the LXX. and some MSS., and the Syriac and Arabic versions add the conjunction *and* after this name, thus connecting this and the following name: but very injudiciously; for, as Houbigant justly observes, Zechariah could not be a descendant both of the family of Shechaniah and of Pharosh.—See Houbigant on Ezra, Tom. III. p. 462. One Heb. MS. reads שכניה Shebaniah, and another omits מבני after שכניה.

CCXXI.

Ezra viii. 3. מבני פרעש זכריה

Eng. Trans.—*Of the sons of Pharosh, Zechariah.*

i. Esdras viii. 30. Εν των υιων Φορος, Ζαχαριας.

Eng. Trans.—*Of the sons of Pharez, Zacharias.*

+ CCXXI.

Ezra viii. 4. מבני פחת מואב אליהועיני בן זרחיה

Eng. Trans.—*Of the sons of Pahath-moab, Elihoenai the son of Zerahiah.*

i. Esdras viii. 31. Εν των υιων Φααθ Μωαβ Ελιαων-
 νιας Ζαραιου Edd. Rom. Alex., Εν των υιων †
 Φαλομων Αβελιακνιας Ζαχαριου Ed. Ald.

Eng. Trans.—*Of the sons of Pahath-moab, Eliaonias, the son of Zarahias.*

Four Heb. MSS. read זכריה Zechariah.

* Some editions of the LXX. have in i. Esdras viii. an arrangement of the verses different from that in our authorized English and some other versions.

† Thus the collation of the Aldine edit. of the LXX. in Vol. VI. of Walton's Polyglott. Bos in his edition of the LXX. has Σαλομων as the reading of the Aldine edition.

The two first syllables of the word *Φαλομων* in the Aldine edition of i. Esdras, are an evident corruption of *Φααθ*, the uncial A having been mistaken for a Λ. and the Θ for an O. The last syllable (which being considered as the termination of a word has a ν added to it) is improperly separated from the subsequent syllable, which begins the following word. By the omission of the ν and by joining of the two syllables, the word will be found to correspond to the true lection in the Roman and Alexandrian editions.

CCXXII.

Ezra viii. 5. מְנַי שְׁכַנְיָה בֶן יְחִיָּאֵל

Eng. Trans.—*Of the sons of Shechaniah, the son of Jahaziel.*

i. Esdras viii. 32. Εκ των υἱων Ζαθουης Σεχενιας
Ιεζηλου.

Eng. Trans.—*Of the sons of Zathoe, Sechenias the son of Jezelus.*

Piscator long since conjectured that the Family-name was lost in the verse in Ezra viii. 5, (see Pooles's Synopsis,) and in this he is supported by the subsequent opinions of Le Clerc, Wall, and Houbigant, and the analogy of other passages, which are not corrupted, and which universally mention the Family-names from which the persons here recorded are derived. Fortunately, the name is preserved in the LXX. and Arabic versions in this place, and in i. Esdras viii. 32, all which agree in making it *Zathous*. The Syriac version, from what source I know not, calls this person ܓܕܘ. Gado.

Wall, in his Critical Notes on the Old Testament, thinks that *Zathous* is the same with זַטְטוּ *Zattu* in Ezra ii. 8, and Nehemiah vii. 13. But this name is differently expressed in the LXX. and Arabic versions in those places, and in the corresponding passage i. Esdras v. 2.

One Heb. MS. collated by De-Rossi, originally read in Ezra viii. 5, יְכֹנִיָּה *Jechoniah*, for שְׁכַנְיָה *Shechaniah*. One MS. in Kennicott's collection omits בֶּן, and two MSS. collated by the same learned person, read יְהִיָּאֵל *Jehiel*; and so did originally a third MS. belonging to De-Rossi. And lastly, the Vulgate reads יְחִזְקִאל, and this was the original reading of a MS. in De-Rossi's possession.—See De-Rossi's Var. Lect. Vet. Test. Tom. iv. 153, and Houbigant Tom. III. p. 462.

CCXXIII.

Ezra viii. 6. מִבְּנֵי עֲדִין עֶבֶד בֶּן יוֹנָתָן

Eng. Trans.—*Of the sons of Adin, Ebed the son of Jonathan.*

i. Esdras viii. 32. Ἐκ τῶν υἱῶν Ἀδιν, Ὡβηθ Ἰωνᾶθου.

Eng. Trans.—*Of the sons of Adin, Obeth the son of Jonathan.*

One Heb. MS. in Ezra viii. 6, reads erroneously עֶבֶד בֶּן, and seven MSS. יְהוֹנָתָן, and thus originally an eighth; a variation already noticed in the enunciation of a similar name.

CCXXIV.

Ezra viii. 7. מִבְּנֵי עֵילָם יִשְׁעִיָּה בֶּן עֲתַלְיָה

Eng. Trans.—*Of the sons of Elam, Jeshaiiah the son of Athaliah.*

i. Esdras viii. 33. Ἐκ τῶν υἱῶν Ἡλαμ, Ἰεσίας Γοθολίου,

Edd. Rom. Ald.; Ἐκ τῶν υἱῶν Ἐλαμ, Ἰεσίας Γοθολίου. Ed. Alex.

Eng. Trans.—*Of the sons of Elam, Josias son of Gotholias.*

One Heb. MS. in Ezra viii. 7, reads בֶּן עֲתַנְיָאֵל the son of Othniel.

The LXX. translators, in expressing the force of the initial letter in Hebrew of the last name, frequently prefix the Γ, as they have done in the present instance in i. Esdras viii. 33.

CCXXV.

Ezra viii. 8. מִבְּנֵי שְׁפַטְיָה זְבַדְיָה בֶּן מִיכָאֵל

Eng. Trans.—*Of the sons of Shephatiah, Zebadiah the son of Michael.*

i. Esdras viii. 34. Ἐκ τῶν υἱῶν Σαφατίου, Ζαραΐας

Μιχαήλου, Edd. Rom. Ald. (wanting in Alex.)

Eng. Trans.—*Of the sons of Saphatias, Zarahias son of Michael.*

A few Heb. MSS. in Ezra viii. 8, among Kennicott's and De-Rossi's collations, for זְבַדְיָה read, with the Syriac version, זְכַרְיָה Zechariah. The compiler of the Book of i. Esdras in this place (unless the name be corrupted) seems to have read זְרַחְיָה Zerahiah.

CCXXVI.

Ezra viii. 9. מִבְּנֵי יוֹאָב עֲבָדֵיהָ בֶן יְחִיאֵל

Eng. Trans.—*Of the sons of Joab, Obadiah the son of Jehiel.*

- i. Esdras viii. 35. Εκ των υἱων Ιωαβ, Αβαδίας Ιεζηλου, Edd. Rom. Alex.; Εκ των υἱων Ιωαβ, Βαδίας Ιεζηλου, Ed. Ald.

Eng. Trans.—*Of the sons of Joab, Obadiah son of Jezelus.*

Among Kennicott's collated Heb. MSS., one in Ezra viii. 9, for יוֹאָב reads יוֹבָב Jobab, and another for יְחִיאֵל reads מִיכָאֵל Michael: but both erroneously.

CCXXVII.

Ezra viii. 10. מִבְּנֵי שְׁלֹמִית בֶּן יוֹסֵפִיָּה

Eng. Trans.—*Of the sons of Shelomith, the son of Josiphiah.*

- i. Esdras viii. 36. Εκ των υἱων Βανιας, Σαλιμωθ Ιωσαφίου, Ed. Rom.; Εκ των υἱων Βανιδ, Ασσαλιμωθ Ιωσαφίου, Ed. Ald.; Εκ των υἱων Βανι, Ασσαλιμωθ Ιωσαφίου, Ed. Alex.

Eng. Trans.—*Of the sons of Banid, Assalimoth son of Josaphias.*

Here is, as in Ezra viii. 3, 5, an evident omission of a name, which is supplied by the LXX., Syriac, and Arabic versions, and is also to be found in the Catalogue in i. Esdras viii. 36, though the second of these versions supplies the name in a different manner from the other, reading, —בְּנֵי שְׁלֹמִית בֶּן, of the sons of Selmoth, Selmoth the son, &c., and the LXX. (with which the Arabic in that place, and the Greek text in i. Esdras agree) Απο των υἱων Βαανι, Σελιμωθ υἱος Ιωσεφια.

It will easily be granted, I conceive, that the reading of the LXX. is here to be preferred to the reading in the Syriac version, not only (as Houbigant has well observed) on account of the concurrent testimonies of the LXX. and Arabic versions, and the greater antiquity of the former to the Syriac, but also on account of the facility with which the name might be omitted, either through inattention, owing to the repetition of the word בְּנֵי, the eye of the transcriber being deceived by

the preceding or subsequent word, or intentionally, the transcriber thinking one of the words superfluous.—See Houbigant Tom. III. p. 462.

Fifteen Heb. MSS. and one antient edition in Ezra viii. 10, read שלמור. The LXX. and Arabic versions appear to have read שלימור; the Syriac version שלמור. Eight Heb. MSS. and three antient editions collated by Kennicott read יוסיפיה; and this was the reading of two other MSS. collated by the same person. One MS. in Kennicott's collection reads יסיפיה.

The Reader will no doubt observe, that the variations which are to be found in i. Esdras viii. 36, in the Roman, Aldine, and Alexandrian editions of LXX., in a great measure arise from an improper division of the names.

CCXXVIII.

Ezra viii. 11. מבני בכי זכריה בן בכי

Eng. Trans.—*Of the sons of Bebai, Zechariah the son of Bebai.*

i. Esdras viii. 37. Εν τω εσω Βαβι, Ζαχαρίας Βηβαι.

Eng. Trans.—*Of the sons of Babi, Zacharias son of Bebai.*

Three Heb. MSS. in Ezra viii. 11, read, with the Syriac version, מבני בכי of the sons of Bechai; and this was the original reading of a fourth MS. One MS., perhaps two, for מבני בכי have בני בכי. Two MSS. read זכריה; and two MSS. and the Syriac version, for בן בכי read בן בכי the son of Bechai. Two MSS. omit these words, and one MS. originally read בן בכי.

CCXXIX.

Ezra viii. 12. מבני עוגד יוחנן בן הקטן

Eng. Trans.—*Of the sons of Azgad, Johanan the son of Hakkatan.*

i. Esdras viii. 38. Εν τω εσω Ασταθ, Ιωαννης Ακαταν.

Eng. Trans.—*Of the sons of Astath, Johannes son of Acatan.*

Our English translators in the margin in Ezra render בן הקטן the youngest son; which words, though they will evidently admit of this meaning, cannot possibly, with the least propriety, be thus translated in this place.

In i. Esdras viii. 38, the T in Ασταθ is an evident error of the copyist for Γ.

CCXXX.

Ezra viii. 13. מְנֵי אֲדֹנִיקָם—אֵלִיפֶלֶט—יְעִיֵל וְשֵׁמַיָּה

Eng. Trans.—*Of the — sons of Adonikam — Eliphelet, Jeiel and Shemaiah.*

i. Esdras viii. 39. Εκ των υἱων Αδωνικαμ,—Ελιφα-
λα του Γεουηλ, και Σαμαιας, Ed. Rom.; Εκ των
υἱων Αδωνικαμ,—Ελιφαλατος και Ιεουηλ, και
Μαιας, Ed. Ald.; Εκ των υἱων Εδωνικαμ,—Ελι-
φαλατος Ιεουηλ, και Σαμαιας, Ed. Alex.

Eng. Trans.—*Of the sons of Adonikam — Eliphalet, Jeuel and Samaias.*

All the Heb. MSS. and antient versions, as well as some old editions, concur in reading in Ezra viii. 39 לְאֵשֶׁת, with the Keri, in the text.—See De-Rossi's Var. Lect. Vet. Test. Tom. IV. p. 154.

The reading of the Roman edition of the Greek text in i. Esdras viii. 39, may, in the second name, be corrected from the Aldine edition, and Alexandrian MS.; though, in the text of the last, Grabe, or, perhaps his editor, has incautiously admitted the reading of the Roman edition as more correct. The initial letter of the third name in the Roman edition of i. Esdras viii. 39, is an evident error for I, as it is properly read in the Aldine edition, and Alexandrian MS.—See above No. CXCIV.

CCXXXI.

Ezra viii. 14. מְנֵי בְגַוַּי וּתְחַי וְזַבְּדֻד

Eng. Trans.—*Of the sons of Bigvai, Uthai and Zabbud.*

i. Esdras viii. 40. Εκ των υἱων Βαγω, Ουθι ὁ του Ισ-
ταλκουρου, Edd. Rom. Alex.; Εκ των υἱων Βαγουθι,
ὁ του Ισταλκουρου, Ed. Ald.

Eng. Trans.—*Of the sons of Bago, Uthi the son of Istalcurus.*

Several Heb. MSS. in Ezra viii. 14, collated by Kennicott and De-Rossi, together with the Bibl. Complut., the Keri, and the Syriac

and Vulgate versions, read זכור Zaccur. Two MSS. in Kennicott's collection, read זכוד Zaccud, and five, perhaps six MSS., זבור Zabbur.

CCXXXII.

Ezra viii. 16. אליעזר

Eng. Trans.—*Eliezer*.

i. Esdras viii. 43. Ελεαζαρος.

Eng. Trans.—*Eleazar*.

CCXXXIII.

Ezra viii. 16. אריאל

Eng. Trans.—*Ariel*.

i. Esdras viii. 43. Ιδουηλος [*λον], Edd. Rom. Alex.

ιδου ηλθον, Ed. Ald.

Eng. Trans.—*Iduel*.

One Heb. MS. in Ezra viii. 16, collated by Kennicott, originally read אוריאל Uriel. The compiler of the First Book of Esdras appears to have found in his copy אדואל, or אידואל Iduel.

CCXXXIV.

Ezra viii. 16. שמעיה

Eng. Trans.—*Shemaiah*.

i. Esdras viii. 43. Μαια και Μασμαν, Ed. Rom.

***** Μαασμαν, Edd. Ald. Alex.

Eng. Trans.—*Masman*.

The name Σαμαϊας in i. Esdras viii. 44, which appears to correspond to the name in Ezra viii. 16, and which our English translators render Mamaias, is inserted after the following name Αλναθαν.

The Reader will be pleased to observe, that the reading of the translation of the Syriac version in i. Esdras viii. 43, which corresponds

* The termination of the accusative case in which the name occurs in i. Esdras viii. 43, in the Roman and Alexandrian editions.

to the Roman edition of the LXX. in that place, is owing, not to the Latin translation of the Syriac representing the sense of its original, but to the unauthorized correction of Thorndike, the collator of the Syriac MSS., who, in order to give a more correct text, has, most injudiciously, inserted the reading of the Greek in the Latin translation of the Syriac version.—See Var. Lect. Vet. Test. Tom. VI. Walton. Polyglott. p. 41, c. 1.

CCXXXV.

Ezra viii. 16. אלנתן

Eng. Trans.—*Elnathan*. (i.)

i. Esdras viii. 44. Αλναθαν, Edd. Rom. Ald.

Ελναθαν, Ed. Alex.

Eng. Trans.—*Alnathan*

The learned Mr. Joseph Hallett, in Vol. II. of his Notes and Discourses, thinks it “not at all likely that there should be three men, among so few, called by the same name, Elnathan,” in this verse, (Ezra viii. 16.) He, therefore, adopts the reading of the corresponding passage, i. Esdras viii. 44; correcting from thence the Hebrew text in Ezra; reading here Alnathan for Elnathan, changing the second similar name into Eunatan, and omitting the third similar name, with the preceding name, Joiarib.

I must be free to acknowledge that I cannot, upon this occasion, approve of Mr. Hallett’s emendatory criticism; since, every one who has paid attention to the corrupt state of the Greek text in i. Esdras must be convinced, that it is too precarious a foundation for emendatory conjectures on single names, when set in opposition to the Hebrew text, and unsupported by the collateral evidence of various readings, or antient versions.

It is true, that the Heb. MSS. furnish us with several variations in the above cited verse in Ezra, which will be duly noticed; but they are not such as to add support to the Greek text in i. Esdras.

Four Heb. MSS. in Ezra viii. 16, collated by Kennicott, and one by De-Rossi, together with the Arabic version, read יונתן Jonathan; and thus a second MS. collated by De-Rossi originally read. One MS. in De-Rossi’s possession has אלחנן Elhanan.

Houbigant, although occasionally bold in his criticisms, has not ventured to make any innovations in the Hebrew text, but only to

substitute *Alonam*, the reading of the Roman edition of the LXX. in this place, (Ezra viii. 16,) for Elnathan; "Ne" (as he expresses it) "carundem personarum nomina viderentur inconsulte geminata."—See Houbigant Tom. III. p. 463.

The Aldine edition in Ezra viii. 16. reads *Μαωναν*, and the Complut. *Ελιναθαν*.

After this name in i. Esdras viii. 44, the name *Σαμαϊας* occurs.—See the preceding No.

CCXXXVI.

Ezra viii. 16. יריב

Eng. Trans.—*Jarib*.

i. Esdras viii. 44. Ιωαριβος.

Eng. Trans.—*Joribas*.

This, and the following name of אלנתן Elnathan, in Ezra viii. 16, are wanting in twelve MSS. collated by Kennicott, originally in one MS. and probably in another collated by De-Rossi, and also in the Arabic version, which omits here several other names.

CCXXXVII.

Ezra viii. 16. אלנתן

Eng. Trans.—*Elnathan* (ii.)

i. Esdras viii. 44. Ευναταν.

Eng. Trans.—*Eunatan*.

To the number of Heb. MSS. mentioned in the last Note, in which this name is wanting, are to be added three MSS. collated by Kennicott, and four by De-Rossi; in two, however, of the latter, the original reading has been obliterated.

A few MSS. read אנתן.—See De-Rossi Var. Lect. Vet. Test. iv. p. 154, and Kennicott. And this reading is countenanced by the name in i. Esdras viii. 44, in this place; for it is more than probable that the order of this and the preceding name, in i. Esdras is changed, and that *Ευναταν* in i. Esdras, corresponds to אלנתן in Ezra; and the preceding name in i. Esdras to the subsequent name in Ezra.—See No. CCXXXIV.

CCXXXVIII.

Ezra viii. 16. נתן

Eng. Trans.—*Nathan*.

i. Esdras viii. 44. Ναθαν.

Eng. Trans.—*Nathan*.

This name is wanting in Ezra viii. 16, in three Heb. MSS. collated by Kennicott, and in the Arabic version.—See preceding No. and No. CCXXXVI.

CCXXXIX.

Ezra viii. 16. זכריה

Eng. Trans.—*Zechariah*.

i. Esdras viii. 44. Ζαχαρίας.

Eng. Trans.—*Zacharias*.

This name is wanting in Ezra viii. 16, in two Heb. MSS. collated by Kennicott, and in the Arabic version.—See No. CCXXXVI.

CCXL.

Ezra viii. 16. משלם

Eng. Trans.—*Meshullam*.

i. Esdras viii. 44. Μοσολλαμος.

Eng. Trans.—*Mosollamon*.

This name is wanting in the Arabic version in Ezra.—See No. CCXXXVI.

CCXLI.

Ezra viii. 16. ייריב

Eng. Trans*.—*Joiarib*.

i. Esdras viii. 44. * * * * *

This name is wanting in i. Esdras viii. 44. In Ezra viii. 16, seven, perhaps eight, Heb. MSS. in Kennicott's collection, and three in De-Rossi's, read ייריב Joarib, or Jorib; and thus originally read four

* In the first edit. of our authorized English version incorrectly printed Jarib.

other MSS. in the possession of De-Rossi. One MS. collated by Kennicott, has יריב Jarib. The Roman, Aldine, and Alexandrian editions of the LXX. and the Arabic version read, in Ezra viii. 16, Joarim.*

CCXLII.

Ezra viii. 16. אלנתן

Eng. Trans.—*Elnathan*. (iii.)

i. Esdras viii. 44. * * * * *

This name is wanting in i. Esdras viii. 44, and also in the Arabic version in Ezra viii. 16.—See No. CCXXXVI.

Two Heb. MSS. collated by Kennicott, read אנתן, and three MSS. נתן.

CCXLIII.

Ezra viii. 17. אדו

Eng. Trans.—*Iddo*.

i. Esdras viii. 45, 46, Λοδδαιος, Ed. Rom.; 45, Δαδ-
δαιος, 46, Δοδδαιος, Ed. Ald.; 45, 46, Δολδαιος,
Ed. Alex.

Eng. Trans.—ver. 45, *Saddeus*.—ver. 46, *Daddeus*.

The variations in this name which are to be met with in the LXX. in i. Esdras viii. 45, 46, evidently owe their origin to the two uncial letters Λ and Δ, having been mistaken for each other; a mistake, which, as I have before observed, (see Nos. XXVIII. CXCIII. CXCVIII.) arises not only from the similarity of letters, but is further increased by supposing part of the ruled line, which is drawn to assist the transcriber, and on which the Λ stands, to be the horizontal line forming the base of the Δ; and on the other hand, by imagining the base of the Δ to be only part of the ruled line. Various mistakes of this kind frequently occur; and it is probably owing to this very circumstance that the collators of the Alexandrian MS. in Walton's Polyglott, have neglected to notice the variation in this name, in this very place in

* The B and M in many Greek MSS. are so similar, that they may (as has been more than once observed) easily mistaken for each other.

i. Esdras viii. 45, 46, mistaking the Δ for a Λ, and the Λ for a Δ, and supposing it in both places to agree with the Roman edition, which reads Λοδδαιος; whereas, the true reading of the Alexandrian MS. is Δολδαιος, as Grabe has informed us in Prol. c. ii. and as it is printed in Grabe's edition.

Amidst this variety of readings, the Roman edition of the LXX. alone appears to have preserved the true lection; which is further confirmed by the Vulgate, and, in part, by the Syriac version; and, if I might be permitted to hazard a conjecture on this occasion, I think it not improbable that the author (if I may be allowed to call him so) of this Book of i. Esdras, found in the Hebrew (supposing it to have been immediately translated from that language) לֵאדִי, instead of עַל-אֲדֹן, and אֶל-אֲדֹן, as in Ezra viii. 17; and mistaking the prefix for a part of the name, rendered it Λοδδαι, adding to it the Greek termination. That this name was in some copies of Ezra viii. 17, written with a *Jod* instead of a *Vau*, is, I think, evident from the Syriac version, which reads ܐܕܝ, *Adi*, and afterwards ܐܕܝܬܝ, *Hadi*. The LXX. and Arabic versions in Ezra viii. 17, omit the name entirely.

CCXLIV.

Ezra x. 2. שְׁכַנְיָה בֶן יִחְיֵאל מִכְנֵי עוֹלָם

Eng. Trans.—*Shechaniah the son of Jehiel, one of the sons of Elam.*

i. Esdras viii. 92, Ιεχονιας Ιεηλου των υιων Ισραηλ,
Edd. Rom. Ald.; Ιεχονιας Ιεηλ ο των υιων Ισραηλ,
Ed. Alex.

Eng. Trans.—*Jechonias the son of Jeelus, one of the sons of Israel.*

The Keri, several Heb. MSS., and all the antient versions in Ezra x. 2, read עֵלָם *Elam*, which our English translators, who generally follow the reading of the Masora, have adopted. In all other particulars the antient versions in Ezra x. 2, and i. Esdras viii. 92, agree with their respective original texts.

One Heb. MS. reads in Ezra שְׁכַנְיָה, another שְׁכַנְיָה, and a third שְׁכַנְיָה.—Compare above Nos. CXLI. CLIII.

CCXLV.

Ezra x. 15. יונתן בן עשהאל

Eng. Trans.—*Jonathan the son of Asahel.*

i. Esdras ix. 14. Ιωναθας Αζαηλου.

Eng. Trans.—*Jonathan the son of Azael.*

One Heb. MS. in Ezra x. 15, reads יהונתן, seven MSS. read עשהאל, and one MS. ישראל.

Grotius in his Notes on Ezra x. 15, informs us that Jonathan and Jahaziah, mentioned below, were of the Sacerdotal order. But I cannot find that there is any passage in Scripture, or in any author, which authorizes us to draw this conclusion.

CCXLVI.

Ezra x. 15. יחזיה בן תקיה

Eng. Trans.—*Jahaziah the son of Tikvah.*

i. Esdras ix. 14, Εζεκιας Θεωκανου, Edd. Rom. Ald. ;

Εζεκιας Θωκανου, Ed. Alex.

Eng. Trans.—*Ezekias the son of Theocanus.*

Calmet seems inclined to think that Tikvah, in this place, as well as in ii. Chron. xxxiv. 22, is the name of a City in the tribe of Judah, and not the name of a Person ; but in this I believe he is mistaken.—See Calmet Dict. Art. JAHAZIAH and TIKVAH.

From the mode of expressing the latter name in i. Esdras, it is not improbable but that the compiler of that Book read in the Heb. text תקנה.—See the preceding Note.

CCXLVII.

Ezra x. 15. משלם

Eng. Trans.—*Meshullam.*

i. Esdras ix. 14. Μοσολλαμος.

Eng. Trans.—*Mosollam.*

See Note on Tab. X. No. 3, Part II. (ca) Shabbethai, Vol. I. p. 173.

CCXLVIII.

Ezra x. 25. מְבָנֵי פֶרֶשׁ רַמְיָה

Eng. Trans.—*Of the sons of Parosh, Ramiah.*

i. Esdras ix. 26. Ἐκ τῶν υἱῶν Φορος Ιερμας.

Eng. Trans.—*Of the sons of Phorus, Hiermas.*

One Heb. MS. in Ezra x. 25, reads רַמְיָה Ramia. The Syriac and Arabic versions read Jeremiah; and thus, probably, the compiler of the Book of i. Esdras, though the name in the present copies is somewhat corrupted.

CCXLIX.

Ezra x. 25. יִזְיָה

Eng. Trans.—*Jeziah.*

i. Esdras ix. 26. Ιεζιας, Ed. Rom.; Εδδιας, Ed. Ald.;
Ιεδδιας, Ed. Alex.

Eng. Trans.—*Eddias.*

One Heb. MS. in Ezra x. 25, reads יִזְיָה Jezia.

CCL.

Ezra x. 25. מַלְכִּיָּה

Eng. Trans.—*Malchiah.*

i. Esdras ix. 26. Μελχιας, Edd. Rom. Ald.;
Μαλχιας, Ed. Alex.

Eng. Trans.—*Melchias.*

From the similarity of this name with a subsequent one, the three following names are omitted in Ezra x., in one Heb. MS. and in the Hagiogr. printed at Naples 1487. The Masoretical pointing of this and a similar name below, is the same; though our English translators, in order, probably, to make a distinction between them, as the names of different persons, write one Malchiah, and the other Malchijah. The latter of these is the Masoretical enunciation of the name in both places.

CCLI.

Ezra x. 25. מִיָּמִין

Eng. Trans.—*Miamin*.

i. Esdras ix. 26. Μαηλος.

Eng. Trans.—*Maelus*.

See the preceding Note.

CCLII.

Ezra x. 25. אֶלְעָזָר

Eng. Trans.—*Eleazar*.

i. Esdras ix. 26. Ελεαζαρος.

Eng. Trans.—*Eleazar*.

One Heb. MS. reads אֶלְיָעָזֶר Eliazar.—See above No. CCL.

CCLIII.

Ezra x. 25. מַלְכִּיָּהוּ

Eng. Trans.—*Malchijah*.

i. Esdras ix. 26. Ασιβιας, Edd. Rom. Ald.

Ασιβιας, Ed. Alex.

Eng. Trans.—*Asibias*.

In Ezra x. 25, the Roman, Aldine, and Alexandrian editions of the LXX., and the Arabic version, read Ασαβια, a lection nearly coinciding with the Greek text in i. Esdras.—See above No. CCL.

CCLIV.

Ezra x. 25. בְּנֵיָהוּ

Eng. Trans.—*Benaiah*.

i. Esdras ix. 26. Βανιας, Ed. Rom. Ald.

Βαννιας, Ed. Alex.

Eng. Trans.—*Baanias*.

One Heb. MS. in Ezra x. 25, reads אֵלִיָּה Eliah; a name, which is to be found at the end of the following verse, and which, owing to the care-

lessness of transcribers, has been erroneously substituted in this place. An instance of the same kind will be noticed below.—See No. CCLX.

CCLV.

Ezra x. 26. מְבָנֵי עֵילָם מַתַּנְיָהּ

Eng. Trans.—*Of the sons of Elam, Mattaniah.*

i. Esdras ix. 27. Εἰ τῶν υἱῶν Ηλα Ματθανιας,
Edd. Rom. Ald. ; Εἰ τῶν υἱῶν Ηλα καὶ Ματθανιας,
Ed. Alex.

Eng. Trans.—*Of the sons of Ela, Matthanias.*

In the li. Esdras ix. 27, the μ at the end of the first name appears to have been dropt in the Roman and Aldine editions, owing to the following name beginning with a similar letter. In the Alexandrian MS. it seems to have been changed into the copulative *καὶ*.—See above Nos. CXLI. CLIII.

CCLVI.

Ezra x. 26. זְכַרְיָהּ

Eng. Trans.—*Zechariah.*

i. Esdras ix. 27. Ζαχαρίας.

Eng. Trans.—*Zacharias.*

One Heb. MS. reads in Ezra x. 26, זְבַדְיָהּ Zebadiah.

CCLVII.

Ezra x. 26. יְחִיאל

Eng. Trans.—*Jehiel.*

i. Esdras ix. 27. Ιεζριηλος.

Eng. Trans.—*Hierielus.*

Supposing (as we reasonably may) that the compiler of the Book of i. Esdras made use of a Hebrew copy, we may conjecture that he found in it יְזַרְיָהּ Jezriel, for יְחִיאל Jehiel.

CCLVIII.

Ezra x. 26. עבדי

Eng. Trans.—*Abdi*.

i. Esdras ix. 27. Ιωαβδιος, Ed. Rom.; Ωαβδιος, Ed. Alex.; (wanting in Ed. Ald.)

Eng. Trans.—(Wanting.—See the Note.)

This name is wanting in this place in i. Esdras ix. in our authorized English version, which here, and in most other places, follows the Aldine copy of the LXX. Our English translators, indeed, make Aedias, the last name in this verse, to be the Abdi of Ezra, by referring from the former to the latter name in the margin; whereas, the name Aedias, when freed from corruption, will be found to agree with אליה Eliah, in Ezra x. 26, which is there, likewise, placed at the end of the Catalogue of the sons of Elam.—See below No. CCLX.

CCLIX.

Ezra x. 26. ירמות

Eng. Trans.—*Jeremoth*.

i. Esdras ix. 27. Ἰερεμωθ.

Eng. Trans.—*Hieremoth*.

Thirteen Heb. MSS. in Ezra x. 26, read ירמות Jerimoth; and thus the LXX., Arabic, and Vulgate versions appear to have read.

CCLX.

Ezra x. 26. אליה

Eng. Trans.—*Elijah*.

i. Esdras ix. 27. Αἰδίας, Edd. Rom. Ald.

Αηδίας, Ed. Alex.

Eng. Trans.—*Aedias*.

One Heb. MS. in Ezra x. 26, reads זבר ועזיזא Zabar and Aziza; which are inadvertently here transferred from the end of the following verse, where the two names (the former of them here slightly varied) occur.—See above No. CCLIV.

The situation of this name in i. Esdras ix., at the end of the Catalogue of the sons of Elam, evidently points out its correspondence to אֱלִיָּה Eliah, in Ezra x. 26.—See No. CCLVIII.

The Λ which originally existed in the name in i. Esdras has, as in many other places, (see Nos. XXVIII. CXCIII. CXCVIII. CCCIV.) been mistaken for Δ. This corruption, however, must be very antient, as it is to be met with in the oldest MSS. of the LXX., and is extant in the Syriac version, which was made from the Greek.

† CCLXI.

Ezra x. 27. מְבִנֵּי זַטּוּ אֱלִיעֵנַי

Eng. Trans.—*Of the sons of Zattu, Elioenai.*

i. Esdras ix. 28. Εἰ τῶν υἱῶν Ζαμωθ, Ελιαδας, Edd. Rom. Ald.; Εἰ τῶν υἱῶν Ζαμοθ, Ελιαδας, Ed. Alex.

Eng. Trans.—*Of the sons of Zamoth, Eliadas.*

CCLXI.

Ezra x. 27. אֱלִישִׁיב

Eng. Trans.—*Eliashib.*

i. Esdras ix. 28. Ελιασιμος.

Eng. Trans.—*Elisimus.*

The LXX. and Arabic versions in Ezra x. 27, appear to have read אֱלִישׁוֹב.

Ελιασιμος in i. Esdras ix. 28, is probably a mistake of the copyist for Ελιασιβος. The M and B are, in many antient Greek MSS., extremely similar. See Tab. X., No. I., Note (*gm*) Assanias, (Vol. I. p. 100) and below Nos. CCLXX. CCLXXXVIII. CCCXXVII.

CCLXII.

Ezra x. 27. מַתַּנְיָה

Eng. Trans.—*Mattaniah.*

i. Esdras ix. 28. Οθονιας.

Eng. Trans.—*Othonias.*

Possibly the author of i. Esdras might have found in his Heb. copy עֲתַנְיָה.

CCLXIII.

Ezra x. 27. יְרִמֹּת

Eng. Trans.—*Jeremoth*.

i. Esdras ix. 28. Ιαριμωθ.

Eng. Trans.—*Jarimoth*.

One Heb. MS. in Ezra x. 27, reads יִרְמָת. The LXX., Syriac, and Arabic versions in the same place, do not acknowledge the third letter in this name.

CCLXIV.

Ezra x. 27. זָבָד

Eng. Trans.—*Zabad*.

i. Esdras ix. 28. Σαβαθος, Edd. Rom. Alex.

Σαβατος, Ed. Ald.

Eng. Trans.—*Sabatus*.

One Heb. MS. in Ezra x. 27, reads יִזְבָּד Jozabad, and one Heb. MS. at the end of ver. 26, reads זָבָר Zabar; (see above No. CCLX.) and thus the Syriac version.

CCLXV.

Ezra x. 27. עֲזִיזָה

Eng. Trans.—*Aziza*.

i. Esdras ix. 28. Ζεραλιας, Ed. Rom. ; Σαρδαιος, Ed.

Ald. ; Ζαρδαιας, Ed. Alex.

Eng. Trans.—*Sardeus*.

Two Heb. MSS., perhaps a third, in Ezra x. 27, in Kennicott's collection, and the Bibl. Complut. with the usual variation in the final letter, read עֲזִיזָה Azizah, and two MSS., with the Syriac version, have עֲזִיזָה.

Whence the dissimilar name in i. Esdras ix. 28, was derived, I am incompetent to determine. Of this, however, we may, I think, be certain, that the variations of this name in the Roman edition of the LXX. from those in the Aldine and Alexandrian editions, arise,

principally, from the usual mistake of letters nearly similar, in the uncial form, to each other; and to which another instance may be added from this very place, where the name *Zapδaias*, as exhibited in the Alexandrian MS., has been mistaken by the collators in Walton's Polyglott for *Zapλaias*.—See Prol. c. ii. to Vol. II. of Grabe's edit. of Alex. MS.

CCLXVI.

Ezra x. 28. מְבַיִּי בְּכִי יְהוֹחָנָן

Eng. Trans.—*Of the sons of Bebai, Jehohanan.*

i. Esdras ix. 29. Εἰ τῶν υἱῶν Βηβαι, Ἰωαννης.

Eng. Trans.—*Of the sons of Bebai, Johannes.*

Four Heb. MSS. in Kennicott's collection, in Ezra x. 28, read מְבַיִּי of the sons of Bechai. But the textual is, undoubtedly, the true reading. Two MSS. read יוֹחָנָן Jehohanan, and one MS. יְהוֹנָתָן Jehonathan.

CCLXVII.

Ezra x. 28. חַנַּנְיָהּ

Eng. Trans.—*Hananiah.*

i. Esdras ix. 29. Ἀνανίας.

Eng. Trans.—*Ananias.*

CCLXVIII.

Ezra x. 28. זַבַּי

Eng. Trans.—*Zabbai.*

i. Esdras ix. 29. Ἰωζαβδος, Ed. Rom.; Ἰωσαβαδος, Ed. Ald.; Ωζαβαδος, Ed. Alex.

Eng. Trans.—*Josabad.*

Among Kennicott's collations, one Heb. MS. in Ezra x. 28, reads זַאבִּי, a second, and originally a third MS. זַבִּי, and a fourth MS. has the ב on a rasure.

CCLXIX.

Ezra x. 28. עתלי

Eng. Trans.—*Athlai*.

i. Esdras ix. 29. Αμαθιας, Ed. Rom.

Εμαθεις, Edd. Ald. Alex.

Eng. Trans.—*Amatheis*.

Probably the third and fourth letters in the name in i. Esdras ix. 29, are transposed, and the M substituted for ΑΛ.—See a similar mistake below No. CCLXXI.

CCLXX.

Ezra x. 29. מבני בני משלם

Eng. Trans.—*Of the sons of Bani, Meshullam*.

i. Esdras ix. 30. Εν των υιων Μανι, Ωλαμος, Edd. Rom. Ald.; Εν των υιων Μανι, Ολαμος, Ed. Alex.

Eng. Trans.—*Of the sons of * Many, Olamus*.

One Heb. MSS. in Ezra x. 29, collated by De-Rossi, and the Syriac version read בכי, Bachi. Three MSS., perhaps four, read, more fully משולם.

The initial letter in the first name in i. Esdras ix. 30, has been incautiously written for a B, to which the M in antient MSS. frequently bore a near resemblance; (see above Tab. X. No. 1, Note (*gm*) Assanias, Vol. I. p. 100,) and the beginning of the following name is inadvertently omitted. These errors of the transcribers appear to have further increased the confusion in the Syriac version of this passage, where the translator, finding in his copy this corrupted reading, with the additional mistake of the transposition of the two last letters, rendered this passage בני חסד of the sons of Main, Ulam; which words were again corrupted by the negligence of the transcriber into the present reading בני חסד of Benjamin Ulam.

* Many. Thus first edition of our authorized English version. Subsequent edds. read Mani.

CCLXXI.

Ezra x. 29. מלוך

Eng. Trans.—*Malluch*.

i. Esdras ix. 30. Μαμουχος.

Eng. Trans.—*Mamuchus*.

The third letter in the name in the Greek text in i. Esdras ix. 30, is corrupted. Probably the transcriber mistook the uncial ΛΑ for an uncial M, (see above CCLXIX.) The Vulgate and Syriac versions of i. Esdras, though frequently exhibiting their original in a depraved state, here properly agree with the text in Ezra.

CCLXXII.

Ezra x. 29. עדיה

Eng. Trans.—*Adaiah*.

i. Esdras ix. 30. Ιεδαιος.

Eng. Trans.—*Jedeus*.

One Heb. MS. in Kennicott's collection in Ezra x. 29, agrees with the Syriac version in that place in reading עדיה Uzziah, and two MSS. read with the accustomed variety in the termination עדיא Adaia.

CCLXXIII.

Ezra x. 29. ישוב

Eng. Trans.—*Jashub*.

i. Esdras ix. 30. Ιασουβος.

Eng. Trans.—*Jasubus*.

CCLXXIV.

Ezra x. 29. שאל

Eng. Trans.—*Sheal*.

i. Esdras ix. 30. Ισαηλος, Edd. Rom. Ald.

* Ασαηλος, Ed. Alex.

Eng. Trans.—*Jasael*.

Eleven Heb. MSS. in Ezra x. 29, three of which have been altered to

* So in the margin in Grabe's edition of the Alex. MS., but in the Prol. c. ii. the reading of the MS. is said to be Αζαηλος.

their present reading, agree with the Arabic version in that place, and with the Roman and Aldine editions of the Greek text in i. Esdras, in reading **ישאל**; and thus originally read a twelfth Heb. MS.

CCLXXV.

Ezra x. 29. **ירמור**

Eng. Trans.—*Ramoth*.

i. Esdras ix. 30. **Ιερεμωθ**.

Eng. Trans.—*Hieremoth*.

In Ezra x. 29, nine, perhaps ten, Heb. MSS. with the Complut. edition, the Keri, the LXX., Vulgate and Arabic versions, read more suitably to the context, **ורמור** and *Ramoth*; and this was the original reading of an eleventh MS. One MS., and the Syriac version in Ezra have **וירמור**; and thus the Greek text, and the Syriac and Vulgate versions in this place in i. Esdras.

CCLXXVI.

Ezra x. 30. **מבני פחת מואב עדנא**

Eng. Trans.—*Of the sons of Pahath-moab, Adna*.

i. Esdras ix. 31. **Εξ [Alex. Εν τω] υἱοῦ Addi, Νααθος**.

Eng. Trans.—*Of the sons of Addi, Naathus*.

In several Heb. MSS. in Ezra x. 30, the final letter of **עדנא** is changed, and the name written, with the usual variation of termination, **עדנא** Adnah.

Hitherto we have attempted, with some degree of success, it is hoped, to reconcile the various names which occur in i. Esdras ix., with those in Ezra x.; but the corrupted, and, I may add, mutilated state in the text of i. Esdras in this and the following verses, renders it very difficult, if not impossible, to proceed with equal certainty in reconciling the subsequent names of the different catalogues as they are found in Ezra and i. Esdras. As, however, I shall attempt to render every assistance in my power to account for, and rectify (where I am able), the various

errors which the inattention of copyists, and other incidental circumstances have introduced into the text in i. Esdras, the Reader, when he considers the nature of the undertaking, will not, it is presumed, be displeased, if he sometimes meets with probability instead of certainty, and conjecture instead of proof.

In the above verse of i. Esdras, I imagine that the name of Pahath-moab has been inadvertently omitted, and that the name of Αδδι, which usurps its place, is only a part of the corresponding name אַדְנָא Adna, which occurs in Ezra x. 30, and that it has been erroneously separated from the following name Νααθος, Naathus, (which I suppose, likewise, to have had a corrupt termination added to it) in i. Esdras, and to which there is no name in Ezra corresponding; the Catalogue of the sons of Pahath-moab, both in the former and latter place, being complete without it.

This passage in i. Esdras, I conceive, therefore, may be more consonant to that in Ezra, and less liable to objection, if it be read as follows, Εκ των υιων (Φααθ Μωαβ) Αδδιναα.

I do not pretend to affirm that this was the original reading, or that the passage is thus freed from corruption; I think, however, that it approaches nearer to the true lection, than what is, at present, found in the Greek text in i. Esdras and in the Vulgate and Syriac versions of it.

CCLXXVII.

Ezra x. 30. כֶּלֶל

Eng. Trans.—*Chelal*.

i. Esdras ix. 31. * * *

The two names Μοοσιας and Λακκουνος, (expressed in our English version by Moosias and Lacunus) which here occur in i. Esdras ix. 31, having no affinity with the name in Ezra x. 30, I have not attempted to appropriate to the name, which there occurs, any particular name from i. Esdras. The Vulgate version in i. Esdras, though frequently more corrupt than its corrupted original, has preserved more accurately than usual, the vestiges of this person's name, by calling him Caleus. The Syriac version of this Book is in this place so totally disguised and mutilated, that no assistance can be expected from it.

CCLXXVIII.

Ezra x. 30. **בְּנִיָּה**Eng. Trans.—*Benaiah*.i. Esdras ix. 31. **Ναῖδος**, Edd. Rom. Ald.**Ναειδος**, Ed. Alex.Eng. Trans.—*Naidus*.

The situation of this name in the Catalogue in i. Esdras ix. 31, is one reason for supposing that it originally represented the name of Benaiah in Ezra; and its correspondence to it will further appear by supposing, as we justly may, that the first syllable has been inadvertently dropt, and the A, the last letter but two, changed, as is sometimes the case (see above No. CLVIII.) into Δ; the consequence of which would be, that the transcriber, supposing a vowel wanting, would naturally add one before the last letter, in order to complete the termination. Or, perhaps, the first syllable of the name might have been erroneously changed into the copulative *kai*, which immediately precedes it. The Vulgate in i. Esdras reads Raanas, an evident mistake for Baanas.

CCLXXIX.

Ezra x. 30. **מַעֲשִׂיָּה**Eng. Trans.—*Maaseiah*.i. Esdras ix. 31. **Μοοσιας**.Eng. Trans.—*Moosias*.

I have ventured to produce this name in i. Esdras ix. 31, as corresponding to that in Ezra x. 30, though it is placed in the Catalogue before the two preceding names which I have considered. In the Greek text in i. Esdras ix. 31, there is no other name that can possibly correspond to that in Ezra x. 30; a sufficient reason, I should imagine, to suppose, that these names mutually represented the same person. It is true, that in the Vulgate in i. Esdras ix. 31, we have the name of Maaseas as well as Moosias; but it is evident that both these names cannot be admitted to stand. Probably, Moosias was originally read in

this version, and some corrector, finding the name corresponding to Maaseiah in Ezra, not occurring in its proper place, added Maaseas in the margin, from whence it was afterwards inserted in the text.

It may not, perhaps, be foreign to our present purpose to mention that one Heb. MS. in Ezra x. 30 places Maaseiah before the preceding name Benaiah.

CCLXXX.

Ezra x. 30. מתניה

Eng. Trans.—*Mattaniah*.

i. Esdras ix. 31. Μαθανιας, Edd. Rom. Alex.

Μαθανιας Ed. Ald.

Eng. Trans.—*Mathanias*.

One Heb. MS. in Ezra x. 30, reads מתניה Mattania.

CCLXXXI.

Ezra x. 30. בצלאל

Eng. Trans.—*Bezaleel*.

i. Esdras ix. 31. Σεσθηλ.

Eng. Trans.—*Sesthel*.

The situation of this name in i. Esdras ix. 31, and its termination, clearly point out, in my opinion, its correspondence to that in Ezra x. 30. The name in i. Esdras is greatly corrupted, the uncial Σ, the initial letter, having been written for B, and the Θ for the E, which, in old MSS. it nearly resembles. The name being thus far changed, the Λ preceding the H, was deemed superfluous, and thus the present corrupted reading was established.

CCLXXII.

Ezra x. 30. בני

Eng. Trans.—*Binnui*.

i. Esdras ix. 31. Βαλνουος.

Eng. Trans.—*Balnuius*.

In the name in i. Esdras ix. 31, the Λ has evidently been written for N. The only material difference between these two letters in

the uncial character being the slight perpendicular final stroke of the N, it is easy to conceive that this might have been so faintly expressed in the MS. copy as to cause one letter to be mistaken for another.

CCLXXXIII.

Ezra x. 30. מנשה

Eng. Trans.—*Manasseh*.

i. Esdras ix. 31. Μανασσιας, Edd. Rom. Ald.

Μανασσηας, Ed. Alex.

Eng. Trans.—*Manasseas*.

CCLXXXIV.

Ezra x. 31. בני חרם

Eng. Trans.—*The sons of Harim*.

i. Esdras ix. 32. Εκ των υιων Αναν, Ed. Rom.

Εκ των υιων Αννας, Edd. Ald. Alex.

Eng. Trans.—*Of the sons of Annas*.

It is evident from the situation of this name in i. Esdras ix. 32, that it was meant to correspond to the name of Harim in Ezra x. 31; but it has been so greatly corrupted, that it is impossible to determine what was the original reading.

CCLXXXV.

Ezra x. 31. אליעזר

Eng. Trans.—*Eliezer*.

i. Esdras ix. 32. Ελιωνας.

Eng. Trans.—*Elionas*.

Probably the compiler of i. Esdras read אליענר Elionah; unless we suppose that for Ελιωνας was originally written Ελιαζαρ, which, in the uncial character, is not very dissimilar to it.

CCLXXXVI.

Ezra x. 31. **ישיה**Eng. Trans.—*Ishijah*.i. Esdras ix. 32. **Ασαϊας**.Eng. Trans.—*Asaes*.

Four Heb. MSS. collated by Kennicott, and a fifth, which has been altered to its present reading, have, in Ezra x. 31, **ישיה**. The Vulgate in the same place reads Joshue; and the same termination is to be met with in this name (though corrupted) in the Syriac version.

CCLXXXVII.

Ezra x. 31. **מלכיה**Eng. Trans.—*Malchiah*.i. Esdras ix. 32. **Μελχιας**.Eng. Trans.—*Melchias*.

One Heb. MS. in Ezra x. 31, reads **מלכיה** Malchia.

CCLXXXVIII.

Ezra x. 31. **שמעיה**Eng. Trans.—*Shemaiah*.i. Esdras ix. 32. **Σαββαιος**.Eng. Trans.—*Sabbeus*.

The name in i. Esdras ix. 32, appears to be a corruption of **Σαρμαιος**, or rather **Σαρμαιας**, the M and B in antient MSS. being very similar.—See Note, Tab. X. No. 1, (*gm*) Assanias, Vol. I. p. 100, and above No. CCLXI. CCLXX., and below CCCXXVII. The Vulgate reads Sameas.

CCLXXXIX.

Ezra x. 31. **שמעון**Eng. Trans.—*Shimeon*.i. Esdras ix. 32. **Σιμων Χοσαμαιος**.Eng. Trans.—*Simon Chosameus*.

The strange name which is attached to that of **Σιμων** in i. Esdras

ix. 32, in the Greek text, and in our authorized English version, is a corruption either of one or more of the three following names, which appear to be wanting in the Greek, though they are to be found (in a corrupt and mutilated state indeed,) in the Vulgate. The Syriac version is so miserably depraved, that no assistance can be expected from it.

CCXC.

Ezra x. 32. בנימן

Eng. Trans.—*Benjamin*.

i. Esdras ix. 32. * * * * *

This name is wanting in the Greek text in i. Esdras ix. 32, but is retained in the Vulgate version, which reads Benjamin.—See the preceding Note.

CCXCI.

Ezra x. 32. מלוך

Eng. Trans.—*Malluch*.

i. Esdras ix. 32. * * * * *

The Vulgate version in i. Esdras ix. 32, has preserved this name, (which is there omitted in all the copies of the Greek text) reading Malcus, a corruption probably of Malluchus.

CCXCII.

Ezra x. 32. שמריה

Eng. Trans.—*Shemariah*.

i. Esdras ix. 32. * * * * *

The Vulgate version in i. Esdras ix. 32, has retained, though in a corrupted state, this name, likewise, which is lost in all the Greek copies of that Book, reading Marras. In all probability the original reading in the Vulgate was Samarias.

CCXCIII.

Ezra x. 33. מְבִנֵי הַשֵּׁם מַטְנַי

Eng. Trans.—*Of the sons of Hashum, Mattenai.*

i. Esdras ix. 33. Εἰ τῶν υἱῶν Ἀσοῦ, Ἀλτανάιος, Edd.
 Rom. Ald. ; Εἰ τῶν υἱῶν Ἀσοῦ, Ἀλτανναίος, Ed.
 Alex.

Eng. Trans.—*Of the sons of Asom, Altaneus.*

Seven Heb. MSS. in Ezra read more fully הַשֵּׁם.

The name in the present Greek copies of i. Esdras ix. 33, is an evident corruption of *Ματτανάιος*. The Reader who will consider the similarity of the uncial letters at the beginning of the name, both in its corrupted and original state, may easily perceive the cause of this corruption.

CCXCIV.

Ezra x. 33. מַטְתָּהָ

Eng. Trans.—*Mattathah.**

i. Esdras ix. 33. Ματταθίας.

Eng. Trans.—*Matthias.*

Five Heb. MSS. in Ezra x. 33, read מַטְתִּיָּה Mattathiah ; and this was the reading, likewise, originally, of a sixth MS., and thus the compiler of the Catalogue in i. Esdras ix. seems to have found in his copy.

CCXCV.

Ezra x. 33. זָבָד

Eng. Trans.—*Zabad.*

i. Esdras ix. 33. Σαβανναίος, Ed. Rom. ; Βανναία,
 Ed. Ald. ; Βανναίους, Ed. Alex.

Eng. Trans.—*Bannaia.*

This name is evidently corrupted in the Greek text in i. Esdras ix. 33, though less in the Roman than in the two other principal editions, in

* The first edit. of our authorized English version reads *Mattatha.*

which the first syllable, which the Roman edition retains, is wanting. What the original reading in i. Esdras was cannot, with any degree of certainty be determined.

CCXCVI.

Ezra x. 33. אליפלט

Eng. Trans.—*Eliphelet*.

i. Esdras ix. 33. Ελιφαλατ.

Eng. Trans.—*Eliphalat*.

CCXVII.

Ezra x. 33. ירמי

Eng. Trans.—*Jeremai*.

i. Esdras ix. 33. * * * *

This name is wanting both in the Greek text in i. Esdras ix. 33, and in the Vulgate and Syriac versions of that Book. I have little hesitation in supposing, that the name *Ιεριμίας*, which is superfluously added in the beginning of the following verse, originally belonged to this place. —See below Note on No. CCC.

CCXCVIII.

Ezra x. 33. מנשה

Eng. Trans.—*Manasseh*.

i. Esdras ix. 33. Μανασσης.

Eng. Trans.—*Manasses*.

CCXCIX.

Ezra x. 33. שמעי

Eng. Trans.—*Shimei*.

i. Esdras ix. 33. Σεμεϊ.

Eng. Trans.—*Semei*.

CCC.

Ezra x. 34. מכני בני מעדי

Eng. Trans.—*Of the sons of Bani, Maadai.*

i. Esdras ix. 34. Εκ των υιων Βαανι, Ιεριμιας Μομδιος,
Edd. Rom. Ald.; Εκ των υιων Βαανι, Ιεριμιας
Μομδεις, Ed. Alex.

Eng. Trans.—*Of the sons of Maani, Jeremias, Momdis.*

There is no name in Ezra x. 34, which answers to *Ιεριμιας*, in this place in i. Esdras ix. 34; and, I therefore think it very probable, that this name, through the negligence of transcribers, must have been inserted in this place instead of being inserted in the preceding verse, where a name, nearly similar to this, is wanting before Manasseh to correspond to the name in Ezra.—See No. CCXCVII.

The name *Μομδιος*, or *Μομδεις*, which occurs after this supernumerary name in i. Esdras, is evidently that which was meant to correspond to Maadi in Ezra. It is, indeed, corrupted, and probably from the same cause as we have had occasion to mention before, the mistake of one or more uncial letters somewhat similar in their forms to others. The original reading seems to have been *Μοαδδιος*, or *Μοαδαιος*. The Vulgate version reads *Moadias*, and the Syriac version *Muadas*.

CCCI.

Ezra x. 34. עמרם

Eng. Trans.—*Amram.*

i. Esdras ix. 34. Ισμαηρος.

Eng. Trans.—*Omaerus.*

The name in i. Esdras ix. 34, as the Reader must at first sight perceive, is greatly corrupted. What the original reading was I will not even venture to conjecture.

The Vulgate reads in i. Esdras, *Abramus*, a lection, which though faulty, approaches much nearer to the name as it is read in Ezra x. 34, than either the Greek text or Syriac version; the latter of which has farther corrupted it by reading *Ismagel*.—See below No. CCCIII.

CCCII.

Ezra x. 34. **לונן**Eng. Trans.—*Uel*.i. Esdras ix. 34. **Ιουηλ**.Eng. Trans.—*Juel*.

The variation between the name in i. Esdras ix. 34, and that in Ezra x. 34, consisting only in the initial letter, will leave no doubt about the correspondency of these names. It may not be improper here to remark that the Syriac and Arabic versions in Ezra read Joel; and which, in some measure, supports the reading in i. Esdras.

CCCIII.

Ezra x. 35. **בניה**Eng. Trans.—*Benaiah*.

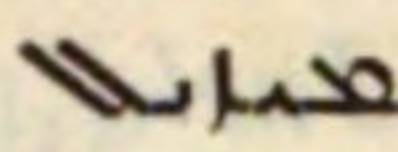
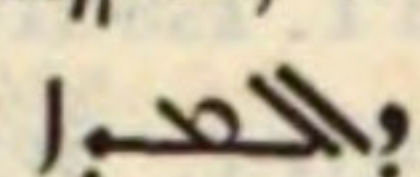
i. Esdras ix. 34. **Μαβδαῖ**, Ed. Rom.; **Μαμαῖ**, Ed. Ald.; **Μανδαῖ**, Ed. Alex.

Eng. Trans.—*Mabdai*.

The name in i. Esdras ix. 34, which is differently expressed in the principal editions of the Greek text, is greatly depraved by the negligence of transcribers. The initial letter M has been erroneously written for B; a mistake which frequently occurs in the different copies of the LXX. in other places. Thus the name *Βαιτηρους* in i. Esdras v. 17, in the Roman and Alexandrian copies, is, in the Aldine edition, *Μετηρους*. In Ezra x. 32, for *Μαλουχ*, *Μελουχ*, and *Μαλουκ*, as the Aldine, Complutensian, and Alexandrian editions respectively read, the Roman edition has *Βαλουχ*: and, not to multiply instances, in Neh. x. 8, where the Roman, Complutensian, and Alexandrian editions have *Βελγαι*, the Aldine reads *Μελγαι*.—See Note Assanias Tab. X. No. 1, (*gm*) Vol. I. p. 100, and above Nos. CCLXI. CCLXX. CCLXXXVIII.

The two remaining consonants in this name, now under consideration, in the Roman edition, and the single one in the Aldine copy, appear to have been incautiously written for the N, which is retained in the Alexandrian edition, though there followed by the Δ, which is found likewise in the Roman copy, and which ought to be expunged. Whether the compiler of i. Esdras originally wrote *Βαβαι*, as I have corrected it, or *Βαβαια*, as I think it ought, in conformity to the name in Ezra, to be expressed, I will not take on me to determine. But even if the latter

supposition be not granted, the former name, if my correction of it be allowed, and I presume nothing material can be advanced against it, will be sufficient to show its correspondency to that in Ezra.

I cannot close these observations without noticing a remarkable corrupt reading, which is to be found in this place in i. Esdras in the Syriac version, where,  *Ismajel*, (a further corruption of the corrupted Greek name *Ισμαηρος*, which answers to Amram in Ezra: see above No. CCCI.) is called  *the son of Elmada*. It is evident that there must have been some reason for the Syriac translator's interpreting this passage so differently from his original, the Greek text, as it is at present read in all our copies; and, I think the Reader will allow, that my conjecture to account for it is not void of probability, when I inform him, that this reading in the Syriac version arose from the translator's making use of a corrupted Greek copy, in which he found the passage thus written, *ΙΣΜΑΗΡΟΣ*, or *ΙΣΜΑΗΛΟΣ ΥΙΟΣ ΗΛΜΑΔΑΙ* *Ισμαηρος*, or *Ισμαηλος*, *υιος Ηλμαδαι*, *Ismaerus*, or *Ismaelus*, *the son of Elmadaï*, instead of *ΙΣΜΑΗΡΟΣ*, or *ΙΣΜΑΗΛΟΣ ΙΟΥΗΛ ΜΑΔΑΙ*, *Ισμαηρος*, or *Ισμαηλος*, *Ιουηλ*, *Μαδαι*, *Ismaerus*, or *Ismaelus*, *Juel*, *Madai*. I have given the different readings in the uncial character, as the origin of the corruption will be more evident to the eye: and if we suppose, as we justly may, that the Greek copy, which the Syriac translator made use of, had, like those more antient ones in the uncial character, the words written without any spaces between them, this error in the Greek text, or in the Syriac translator's mode of reading it, will be still more apparent.

CCCIV.

Ezra x. 35. כִּדְיָהּ

Eng. Trans.—* *Bedaiah*.

i. Esdras ix. 34. Πεδιας, Edd. Rom. Ald.

† Παιδειας, Ed. Alex.

Eng. Trans.—*Pelias*.

In Ezra x. 35, six, perhaps eight, Heb. MSS. collated by Kennicott

* Thus the first ed.; other edd. *Bedeiah*, in conformity to the Masoretical pointing.

† “Vocales ac Diphthongos ejusdem fere aut similis soni, veluti *ι η υ ει οι*, item *η ε αι*—promiscue a *Seriba Alex.* usurpatas permutare nulla mihi religio fuit.”—Grabe's Prol. in *Octateuch. Cod. Alex. c. ii.* “*Αι* pro *ε* scriptum. Hujus quippe vocalis ac diphthongi promiscuus usus innumeris in locis offenditur, ac sæpe etiam offendit.” Grabe's Prol. in *Psalm, &c. c. ii.*

and De-Rossi read **בריר**, and so does a very antient printed edition of the Hagiogr.

The initial letter of the name in i. Esdras ix. 34, has been incautiously written for B, a letter of the same organ; unless we suppose the compiler of that book read **בריר**, and not **בדיר**. The Vulgate in i. Esdras ix. 34, reads Pelias, and so does our authorized English version. This further corruption had its source, most probably, in a mistake of the Δ for the Λ in the name in the Greek text; of which various instances have been produced before.—See Nos. XXVIII. CXCVIII. CCLX.

CCCV.

Ezra x. 35. **כלוהי**

Eng. Trans.—*Chelluh*.

i. Esdras ix. 34. * * * * *

In Ezra x. 35, the Keri, nine Heb. MSS. collated by Kennicott, the Bibl. Complut., and the Bibl. Bomberg. in the marg., read **כלוהי** Chelluhu; and this was originally the reading of a tenth MS. Three MSS., collated by the same learned person, have **כליהי**, which is also the reading of the Vulgate and Syriac versions. Five MSS. and the Hagiogr. printed at Naples in 1487, read **כלהי**, and so at first read a sixth MS. Two MSS. read **כלהו**, as originally did a third MS.; and one MS. has **כליהי**. The Aldine and Alexandrian editions of the LXX. have in this place *Xελια*, from whence we may conclude that they read **כליה**; and as the following name is rendered in the Roman edition *Ououania*, in the Ald. *Ououavnia*, and in the Alexandrian copy *Ououvia*, we may suppose, with the highest probability, that the LXX. translators transferred the final letter ו of **כליהי** to the beginning of the following name, and for **ונייה** read **ונייה**. *Xελια* in the Roman edition of the LXX. (and with which the Arabic version agrees) appears to be erroneously written for *Xελια*, as in the Aldine, Complut., and Alexandrian copies.

The Reader will observe that I have left a space in i. Esdras ix., not knowing what name to insert which had the most distant affinity to that at present under consideration. The Greek text furnishes us with two names to correspond to this and the two following, viz., *Ανωσ* and *Ραβασιων*; or, as the latter is expressed in the Aldine and Alexandrian

copies, *Kapaβaσιων*, and called in our authorized English translation *Anos* and *Carabasion*. The Reader will perceive at first sight the total difference of these names from those which are to be found in this place in the Catalogue in Ezra x., and the inefficacy of the attempt to trace a proper correspondency between them; especially when he is informed, that neither the Vulgate nor Syriac versions in i. Esdras lend any assistance; the Vulgate for *Anos* reading *Jonas*, and though it properly retains the name of *Marimoth*, which answers to the third of those names in Ezra, which have not any proper representatives in the Greek text in i. Esdras ix., still the preceding name *Vaniah* is omitted, unless we suppose *Jonas* in the Vulgate in i. Esdras ix. to correspond to *Vaniah* in Ezra; but in that case, a name to represent the name *כלור*, or *כלורו*, will be wanting in the Vulgate in i. Esdras.

CCCVI.

Ezra x. 36. **וניה**Eng. Trans.—*Vaniah*.

i. Esdras ix. 34. * * * *

Two Heb. MSS. in Ezra x. 36, and probably three more, all collated by Kennicott, read **זניה** *Zaniah*.—See the preceding Note.

CCCVII.

Ezra x. 36. **מרמות**Eng. Trans.—*Meremoth*.

i. Esdras ix. 34. * * * *

See above Note on No. CCCV.

CCCVIII.

Ezra x. 37. **אלישיב**Eng. Trans.—*Eliashib*.i. Esdras ix. 34. **Ενασιβος**.Eng. Trans.—*Enasibus*.

The name in i. Esdras ix. 34, has been evidently corrupted, by mistaking the uncial letters **ΑΙ** for an uncial **N**; and thus the name **ΕΝΑΣΙΒΟΣ** for **ΕΛΙΑΣΙΒΟΣ** was formed.

CCCIX.

Ezra x. 37. מתניה

Eng. Trans.—*Mattaniah*.

i. Esdras ix. 34. Μαρνιταναιμος, Edd. Rom. Alex.

Μαρνιματαναιμος, Ed. Ald.

Eng. Trans.—*Mamnitanaimus*.

I suspect that the name in i. Esdras ix. 34, has been formed out of the above and following name in Ezra.

CCCX.

Ezra x. 37. מתני

Eng. Trans.—*Mattenai*.

i. Esdras ix. 34. * * * *

This name is wanting in two Heb. MSS. in Ezra x. 37, collated by Kennicott, and in the Greek text and Vulgate and Syriac versions in i. Esdras.—See, however, the foregoing Note. Probably, the similarity between this and the preceding name has been the cause of the omission of this name in this place.

CCCXI.

Ezra x. 37. יעשו

Eng. Trans.—*Jaasau*.

i. Esdras ix. 34. Ελιασις.

Eng. Trans.—*Eliasis*.

In Ezra x. 37, the Keri, four Heb. MSS., perhaps five, the antient edit. of the Hagiogr. printed in 1487, the Bibl. Bomberg. in the marg., and the Vulgate version read יעשו *Jaasai*, and thus originally read a fifth Heb. MS. The LXX. doubtless, found in their copy, as in the printed Heb. text, יעשו; but then they considered this word, not as a Proper name, but very erroneously, as an Appellative, translating it *εποιησαν*, *they made*, (from the root עשה *to make*) and in this they are followed by the Arabic version.

Our English translation here, likewise, as well as in a preceding

name, adopts the Textual, and neglects the Masoretical reading, to which, in general, it adheres.

I have made *Ελιασις* in i. Esdras ix. 34, to answer to the above name in Ezra, partly, because no other name corresponds to it; partly, because it occupies that situation in the series of names in i. Esdras ix. 34, which appertains, likewise, to the name to which it is here made to answer in Ezra x. 37, and partly, because it appears to retain some vestiges of the original name, as it is to be found in the Keri, and some Heb. MSS. in Ezra x. 37. It is not improbable, but that the final letter of the preceding name in i. Esdras ix. 34, may have been incautiously added to the beginning of this name, and afterwards mistaken for an E, to which, in antient MSS., it bears a near resemblance. And if we allow the supposition that the two following letters in this name have been transposed, and that the uncial Λ has been, as in many other instances, written for the uncial Α, the name will then correspond to the name in Ezra, as exhibited in some antient MSS. and by the Keri; for the final letter in *Ιαασις* (the name in i. Esdras ix. 34, according to the above conjecture) is frequently attached to names whose terminations are similar to the Masoretical reading of the name in Ezra; two instances of which occur in i. Esdras ix. in the verse above quoted.

CCCXII.

Ezra x. 38. בני

Eng. Trans.—*Bani*.

i. Esdras ix. 34. Βαννους.

Eng. Trans.—*Bannus*.

The LXX., Arabic, and Syriac versions in Ezra x. 38, render the name as an Appellative, *the Sons*.

CCCXIII.

Ezra x. 38. בני

Eng. Trans.—*Binnui*.

Esdras ix. 34. Ελιαλι, Edd. Rom. Ald.

Ελιαλει, Ed. Alex.

Eng. Trans.—*Eliali*.

The Syriac version in Ezra x. 38, very improperly makes this name also an Appellative, rendering this and the preceding name *the sons of his sons*.

I have added the name of Eliali below that of Binnui, as its situation in the Catalogue of i. Esdras ix. seems to make it answer to the above-mentioned name in Ezra.

CCCXIV.

Ezra x. 38. שמעי

Eng. Trans.—*Shimei*.

i. Esdras ix. 34. Σομεῖς, Edd. Rom. Alex.

Σαμῖς, Ed. Ald.

Eng. Trans.—*Samis*.

The words Οἱ υἱοί, *the sons*, which precede this name in LXX. in Ezra, and which are evidently redundant, are very properly omitted by the Arabic translator, who, in other instances, follows, very closely, the Greek version.

CCCXV.

Ezra x. 39. שלמיה

Eng. Trans.—*Shelemiah*.

i. Esdras ix. 34. Σελεμίας.

Eng. Trans.—*Selemias*.

CCCXVI.

Ezra x. 39. נתן

Eng. Trans.—*Nathan*.

i. Esdras ix. 34. Ναθανίας.

Eng. Trans.—*Nathanias*.

The name in i. Esdras ix. 34, corresponds exactly, except in its additional termination, to that in Ezra x. 39.—See following Note.

CCCXVII.

Ezra x. 39. עדיה

Eng. Trans.—*Adaiah*.

i. Esdras ix. 34. * * * *

The antient edition of the Hagiogr. printed 1487, and the Syriac version in Ezra x. 39, read עזריה Azariah. This name is entirely

wanting in i.Esdras ix., unless we suppose the termination of the preceding name to be part of it.

CCCXVIII.

Ezra x. 40. מִכְנַדְבַּי

Eng. Trans.—*Machnadebai.*

i. Esdras ix. 34. Εἰ τῶν υἱῶν Εζωρα.

Eng. Trans.—*Of the sons of Ozora.*

It is obvious to conclude, from the mode in which this passage is expressed in i.Esdras ix. 34, that the compiler of the Catalogue in that book must have read differently from what is now found in the common Hebrew text in Ezra x. 40. Two Heb. MSS. in Ezra x. 40, and the edition of the Heb. Bible, published by Rabbi J. Ben Chaim 1526, (and to which our English translators in the marg. of Ezra allude) read מִכְנַדְבַּי Mabnadebai, which in part, serves to explain the origin of the reading in i.Esdras ix. 34. Whoever he was that formed the present Catalogue, which is to be met with in that book, he, beyond doubt, read in the original Hebrew text in Ezra מִכְנַי *of the sons*, considering the former part of the Proper name as an Appellative with a prefix; and then adding the latter part of the Proper name in Ezra x. 40, as the entire name of an individual in *regimen* with the preceding Appellative. Whether the latter part of the name in Ezra x. 40, which represented that of the name in i.Esdras ix. 34, was expressed in the Hebrew copy in the same manner as we find it at present, or whether it has been faithfully represented by the name in i.Esdras ix. 34, as it is now found in the Greek copies of that book, or whether the name in i.Esdras ix. 34, is corrupted, are points which it is impossible to determine. In Ezra x. 40, the LXX. version, and its follower, the Arabic translator, read דְּבַי— for דְּבַי—, and one Heb. MS. has דְּבַי—; but these variations are of too slight a nature to lead us to any certain conclusion as to the original enunciation of the name in i.Esdras ix. 34.

CCCXIX.

Ezra x. 40. שָׁשַׁי

Eng. Trans.—*Shashai.*

i. Esdras ix. 34. Σεσις, Edd. Rom. Ald.

Σεσσεις, Ed. Alex.

Eng. Trans.—*Sesis.*

CCCXX.

Ezra x. 40. שרי

Eng. Trans.—*Sharai*.

i. Esdras ix. 34. Εσριλ, Edd. Rom. Ald.

Εζριλ, Ed. Alex.

Eng. Trans.—*Esril*.

One Heb. MS. in Ezra x. 40, reads שדי Shadai, and this was the original reading of another MS. in the same place. The LXX. seem to have read שרי Sarii. Probably, the connective particle, which is to be found in the Syriac and Arabic versions, though not expressed in the Latin translations, and which is added to the following name, might have existed in the copy from which the LXX. formed their version, and might have been inadvertently supposed to be the final letter of the preceding name.

If the name in i. Esdras ix. 34, is to be considered, (as I think it must) as corresponding to the name in Ezra x. 40, it is evidently much corrupted, nor can I conjecture how it ought to be emended, unless by supposing, that the letters of the name have been inadvertently transposed, and that the Λ is written for the Α. If this should be allowed, then, by writing Σεραι for Εσριλ, the name in i. Esdras ix. 34, will correspond, with a sufficient degree of accuracy, to that in Ezra x. 40.

I was originally inclined to suppose, that the name, as it at present stands in our copies of the LXX. in i. Esdras ix. 34, represented the name Azareel, in Ezra x. 41; but as there appears to be a name in i. Esdras ix. 34, though somewhat corrupted, appropriated to that in Ezra, I am induced to believe my first opinion not so well founded.

CCCXXI.

Ezra x. 41. עזריאל

Eng. Trans.—*Azareel*.

i. Esdras ix. 34. Αζαηλος, Edd. Rom. Ald.

Αζαηλ, Ed. Alex.

Eng. Trans.—*Azaelus*.

Two Heb. MSS. in Ezra x. 41, read עזריאל, and thus a third MS. originally read in the same place.

In the name in i. Esdras ix. 34, a single letter seems inadvertently to have been omitted. We ought, I presume, to read *Αζαρηλος*, or without the termination, as in the Alex. MS., *Αζαρηλ*.

CCCXXII.

Ezra x. 41. שלמיהו

Eng. Trans.—*Shelemiah*.

i. Esdras ix. 34. * * * * *

To correspond to this and the three following names in Ezra x. 41, the Greek text in i. Esdras xi. 34, has but two, viz., *Σαματος* and *Ζαμβρος*; (or as the Alexandrian copy calls the latter *Ζαμβρις*, and the Aldine edition *Ζαμβις*) in our authorized English version *Samatus* and *Zambis*. In the Vulgate they are written *Semedius* and *Zambris*; and in the Syriac version *Samut* and *Zamri*. To what names in Ezra x. these two corrupted names in i. Esdras ix. 34 belong, it is very difficult, in the present inaccurate state in which they now exist, to determine with any degree of certainty.

CCCXXIII.

Ezra x. 41. שמריה

Eng. Trans.—*Shemariah*.

i. Esdras ix. 34. * * * * *

Two Heb. MSS. in Ezra x. 41, read שמריהו.—See the preceding Note.

CCCXXIV.

Ezra x. 42. שלום

Eng. Trans.—*Shallum*.

i. Esdras ix. 34. * * * * *

See Note, No. CCCXXII.

CCCXXV.

Ezra x. 42. אמריה

Eng. Trans.—*Amariah*.

i. Esdras ix. 34. * * * * *

See Note, No. CCCXXII.

CCCXXVI.

Ezra x. 42. יוסף

Eng. Trans.—*Joseph.*

i. Esdras ix. 34. Ἰωσήφους.

Eng. Trans.—*Josiphus.*

CCCXXVII.

Ezra x. 43. מבני נבו

Eng. Trans.—*Of the sons of Nebo.*

i. Esdras ix. 35. Εἰ τῶν υἱῶν Εῦμα, Edd. Rom. Ald.

Εἰ τῶν υἱῶν *Νοομα, Ed. Alex.

Eng. Trans.—*Of the sons of Ethma.*

The principal editions of the Greek text in i. Esdras ix. 35, as well as the Vulgate and Syriac versions, have, in expressing the name in this place, been all corrupted, though not in the same degree. The Vulgate, the most correct, reads Nobei, probably for Nobu. The next in correctness are the Alexandrian MS. and the Syriac version, the former of which calls this person Νοομα, and the latter נבوح, Noama. It is obvious to remark that the M in this name, in all the editions of the Greek text in i. Esdras has been erroneously written for a B; a mistake which has been committed in other places by the transcribers; (see above Nos. CCLXI. CCLXX. CCLXXXVIII.) and which, it is evident, the Syriac translator found in his Greek copy from which he formed his version. The Roman and Aldine editions of the LXX. exhibit this name in the most corrupt state, reading Εῦμα. It will not, however, be difficult to trace these corruptions to their sources. The initial letter was most probably

* In the Prol. to Grabe's edit. of the Alexandrian MS. Tom. II. c. ii., this name is printed Ναομα; but if we may judge from the error in the Collation of this MS. in Walton's Polyglott, mentioned below in this Note, it is a misprint for Νοομα, as it is here read in i. Esdras in the text of the Alex. MS. in Grabe's edition.

written by the transcriber for H (itself a corruption) either by trusting more to the ear than to the eye, and thus writing one letter nearly similar in sound, for another: or possibly the eye itself might be deceived, and the E written for the H; especially, if the perpendicular stroke on the right hand, was either through accident, or originally faintly expressed in the MS., and the line at the bottom, (ruled to assist the transcriber,) mistaken for the horizontal line at the bottom of the E. The second letter Θ is so similar to the O, the former differing only from the latter in having the faint horizontal stroke in the middle, that a mistake of one of these letters for the other might easily be made by a transcriber even of more accuracy than many of that profession: (see above No. †CCXXI.) The mistake of the M for the B has been already accounted for. I have above observed that the letter H (for which E in the corrupted name *Eθμα* in the Roman and Aldine editions of the LXX. has been written) is itself corrupted; and I have no doubt but that it has been corrupted from the letter N, by mistaking the diagonal line in the latter for the horizontal line in the former. And this mistake might more easily have been committed, as these lines are very faintly drawn in some antient MSS., in which also the line which connects the two perpendicular lines of the N does not always form angles with the vertex of the one, and the foot of the other, but connects them by a line commencing below the former, and ending above the latter, and approaching nearer to a horizontal position. If the Reader will consult the specimen of a MS. given us by Montfaucon in his *Palæogr. Græc. Lib. III. c. vi. p. 254, spec. II.*, and inspect the word *ΤΑΠΕΙΝΩΝ*, in the last line but one in that specimen, he will there see an instance of what I have been attempting to describe.

That the N may be easily mistaken for an H, we have an instance in the Collation in Walton's *Polyglott* in i. Esdras in this very name now under consideration; the collators having there given us *Hθομα* as the reading of the Alexandrian MS.; whereas the true reading (if we may trust Grabe, and his coadjutors, who certainly were more accurate) is *Noομα*. The mistake of the second letter O for Θ will tend, likewise, to support what we have before asserted relative to these letters.

With respect to the termination of this name in the Greek text in i. Esdras ix. 35, which is followed, likewise, by the Syriac version, I shall not take on me to determine whether it arose from the name being expressed differently in the original in Ezra x. 43, or whether it is owing to the negligence of transcribers.

CCCXXIX.

Ezra x. 43. יעיאל

Eng. Trans.—*Jeiel*.

i. Esdras ix. 35. * * * * *

One Heb. MS. in Ezra x. 43, and a second, which has had its original reading altered, have in Ezra יעיאל *Jeuel*, and one MS. read at first יהיאל *Jehiel*.

This name is omitted in the Greek text and Syriac version in i. Esdras ix. 35, but is preserved in the Vulgate version of that Book, which reads, though corruptly, *Idelus*.

CCCXXX.

Ezra x. 43. מתתיה

Eng. Trans.—*Mattithiah*.

i. Esdras ix. 35. Μαζιτιας.

Eng. Trans.—*Mazitias*.

One Heb. MS. in Ezra x. 43, reads erroneously מתניה *Mattaniah*. There is little doubt but that the name in i. Esdras ix. 35, is slightly corrupted, and that we ought to read *Ματιτιας*.

CCCXXXI.

Ezra x. 43. זכר

Eng. Trans.—*Zabad*.

i. Esdras ix. 35. Ζαβαδαιας.

Eng. Trans.—*Zabadaias*.

One Heb. MS. collated by Kennicott, and the Syriac version read in Ezra x. 43, זכר *Zachur*.

The corrupt termination which is found in the Greek text and Syriac version in this place in i. Esdras ix. 35, is very properly neglected by the Vulgate.

CCCXXXII.

Ezra x. 43. זְבִינָה

Eng. Trans.—*Zebina*.

i. Esdras ix. 35. * * * * *

Three Heb. MSS., and the accurate edition of the Heb. Bible printed by Michaelis 1720, read, in Ezra x. 43, with the accustomed variation, זְבִינָה *Zebinah*.

This name is entirely omitted in the Greek text and Syriac version in i. Esdras ix. 35, but is to be found, though in a corrupt state, in the Vulgate version of that Book.

CCCXXXIII.

Ezra x. 43. יָדָי

Eng. Trans.—*Jadai*.

i. Esdras ix. 35. Ηδαϊς.

Eng. Trans.—*Edes*.

The Keri, several Heb. MSS., and the Bibl. Complut., read in Ezra x. 43, יָדָי *Jadai*, and so does the LXX. in Ezra, and the Greek version in i. Esdras ix. 35. The Arabic version, likewise, though corrupted in the beginning of this name, supports this reading. One Heb. MS. and the Syriac version omit the name in Ezra.

Our English translators in this place, as well as in some other places in Ezra, contrary to their usual custom, have preferred the Textual to the Masoretical reading.

CCCXXXIV.

Ezra x. 43. יוֹאֵל

Eng. Trans.—*Joel*.

i. Esdras ix. 35. Ιουηλ.

Eng. Trans.—*Juel*.

CCCXXXV.

Ezra x. 43. בְּנִיָּה

Eng. Trans.—*Benaiah*.

i. Esdras ix. 35. Βαναίας.

Eng. Trans.—*Banaias*.

CCCXXXVI.

Neh. i. 1, x. 1, (see also Neh. viii. 9.) נְחֵמְיָה בֶּן חַכְלִיָּה

Eng. Trans.—*Nehemiah the son of Hachaliah*.

i. Esdras v. 40. Νεεμίας.

Eng. Trans.—*Nehemias*.

One Heb. MS. in Neh. x. 1 reads נְחֵמְיָה, and one MS. in Neh. i. 1, reads חַכְלִיָּהוּ, one MS. in Neh. x. 1, חַכְלִיָּה, and another erroneously חַבְלִיָּה.

“Omnes veteres” (says Houbigant on Neh. i. 1,) “*Helchiæ*, ut qui legant חַלְכִּיָּה, litterâ ל ante כ positâ; quibus nos obsequimur, propter eorum scriptionis auctoritatem majorem.” But the learned Commentator ought to have recollected that two, out of the four principal editions of the LXX. in the place above quoted, read Αχαλια; and that the name of the same person again occurs in Neh. x. 1, where all the editions of the LXX. concur in reading Αχαλια, and that the Vulgate in the same place reads Hachelai, an evident error for Hachelia.

The erroneous lection in the Syriac version, and which is adopted by the Arabic translator, as it tends to support neither of the readings, it is unnecessary here to mention.

To the above observations let me add, that among all the numerous collated Heb. MSS. not one is to be found which supports Houbigant's alteration.

The person here mentioned is a different person from Nehemiah recorded in Ezra ii. 2; Neh. vii. 7.—See Note, No. CXXVII.

CCCXXXVII.

Neh. ii. 19, vi. 1, 2. גשם

Eng. Trans.—*Geshem*.

Neh. vi. 6. גשמו

Eng. Trans.—*Gashmu*.

The latter of these names is probably a mistake for גשם, as it is written in three other places in Nehemiah. Houbigant, from the manner in which the Syriac translator expresses this name, viz. גסם Gesom, thinks it was originally written in some copies גשום Geshum, and that from hence, by transposing the two final letters, the present corrupted reading arose. But it is to be observed, that no such reading exists at present in any of the numerous collated Heb. MSS., which in all the places invariably agree with the textual reading. Possibly the error might have originated from transposing the two initial letters אג in the subsequent word אומר; for thus the word was originally written, and thus it is found in eight, perhaps nine, Heb. MSS., and two very antient editions: or possibly, it might be owing to the unobliterated remains of the ץ, which a transcriber, misled by the similarity of the word preceding this name, might have inadvertently added, and which might be supposed a ך by some succeeding copyist.

The LXX. and Arabic versions omit this name; and the Vulgate reads Goshem, as it does in the other passages.

CCCXXXVIII.

Neh. iii. 4. מרמות בן אוריה בן הקוז

Eng. Trans.—*Meremoth the son of Urijah, the son of Koz*.

We have a person of the same name, and whose ancestors have similar names, mentioned below in ver. 21 of the above chapter, who was, likewise, employed in building the Walls of Jerusalem; but I am inclined to think (though the coincidence of names might lead us to suppose otherwise) that they are two distinct persons. There is, likewise, mention made of Meremoth the son of Uriah the priest, in Ezra viii. 33, but whether he is the same with either of the above is doubtful, though Calmet in his Dict. Art. II. MEREMOTH concludes (if I rightly comprehend the inaccurate reference in the margin of the English version by D'Oyly and Colson) that Meremoth in Neh. iii. 4,

is the same with Meremoth mentioned Ezra viii. 33. The same learned author in his Dict. Art. I. MEREMOTH informs us that Meremoth, recorded by Ezra among those who had taken strange wives, was the son of Uriah. But for this there is no authority from Scripture; and it is probably a mistake of that learned person, inadvertently transferring what belonged to the ii. Meremoth, who was the son of Uriah, to i. Meremoth, who is said to be the son of Bani.—See Ezra x. 34, 36.

In the passage of Nehemiah iii. 4, now under consideration, our English translators, following, perhaps, Junius and Tremellius, call the Grandfather of Meremoth, Koz, making the ה in קוז merely an emphatic. But I think that this mode of rendering the name is hardly allowable when the word בן son immediately precedes it. The LXX., Syriac, and Vulgate versions in this place, as well as in ver. 21, acknowledge the initial letter, though, in the latter place, this name is erroneously written in the Syriac version אמוח Amoch, for אכוז Acoz.

See Note on Tab. X. No. 3, Part I. (bq) Vol. I. p. 155.

CCCXXXIX.

Neh. iii. 4. מְשֻׁלָּם בֶּן בִּרְכִיָּה בֶן מִשֵּׁזָבֵעַל

Eng. Trans.—*Meshullam the son of Berechiah, the son of Meshezabeel.*

Whether this person, Meshullam, be the same with either of those mentioned Neh. iii. 30, vi. 18, is extremely uncertain.

CCCXL.

Neh. iii. 4. זָדוֹק בֶּן בַּעֲנָא

Eng. Trans.—*Zadok the son of Baana.*

Twelve Heb. MSS. read, with the accustomed variation in the final letter of the latter name, בַּעֲנָה Baanah.

CCCXLI.

Neh. iii. 7. יָדוֹן

Eng. Trans.—*Jadon.*

All the editions of the LXX. (except the Complut., which has Ααρων) concur in reading Εβαρων. The Syriac version has ܢܝܪܢ Neron, the first letter Jud having been mistaken for a Nun by the transcriber, as in many other instances, and probably the diacritical point of the second letter has been misplaced, so that for ܢܝܪܢ Neron, we should read ܝܕܘܢ Jedon.

CCCXLII.

Neh. iii. 8. עֲזִיאל בֶּן חַרְהִיָּה צֹרֶפִים—חֲנַנְיָה בֶּן הַרְקָחִים

Eng. Trans. — *Uzziel the son of Harhaiah, of the Goldsmiths.—*

Hananiah, the son of one of the Apothecaries.

The professional appellations, by which the ancestors of these two persons are distinguished, are supposed by Houbigant, to be the Proper names of two individuals; following in this the Syriac translator, and reading (with two little adherence to the Hebrew text) Uzziel the son of Harhaiah, *the son of Saraphia—Hananiah the son of Keraia.*

Many Heb. MSS., several antient editions, and the LXX., read חַרְחִיָּה, with an ח, and not a ה, as the middle letter. One MS. reads with the Syriac version הַרְחִיָּה, and thus a second MS. read originally.

The last word in this passage of Nehemiah has been left untranslated in the Roman, Aldine, and Alexandrian copies of the LXX. The prefixed article will not allow us to suppose that the LXX. considered this word as a Proper name. See below No. CCCLIII. The Complutensian edition renders the word appellatively, τῶν μὲν ψων.

CCCXLIII.

Neh. iii. 9. רִפְיָה בֶּן חוּר

Eng. Trans.—*Rephaiah the son of Hur.*

The two last words are omitted in two Heb. MSS., and also originally in the Alexandrian edition of the LXX. The other principal editions read Σοῦρ, the initial letter of which may probably be a reduplication of the final letter of the preceding word; as the LXX. are accustomed to write this name (by which several different persons in Scripture are called) without expressing the initial letter of the original.

CCCXLIV.

Neh. iii. 11. מַלְכִּיָּה בֶּן חֶרֶם

Eng. Trans.—*Malchijah the son of Harim.*

Six Heb. MSS., and one antient edition collated by Kennicott, read more fully חֶרֶם, one MS. חֶרֶם, and this, likewise, was originally the reading of a second MS. The LXX. version has Ηραμ.*

* The Alexandrian MS. has Ηραμ, an error which probably originated from the similarity of the uncial characters in the latter part of the name, HPMA having been substituted for HPAM.

CCCXLV.

Neh. iii. 11. חֲשׁוּב בֶּן פַּתַּח מוֹאָב

Eng. Trans.—*Hashub the son of Pahath-moab.*

One Heb. MS. with the Syriac version, reads חֲשׁוּם Hashum, and one MS. hath the ב on a rasure.

CCCXLVI.

Neh. iii. 12. שְׁלוּם בֶּן הַלּוּחֵשׁ

Eng. Trans.—*Shallum the son of Halloesh.**

Vatablus considers הַלּוּחֵשׁ as an Appellative noun, and translates it, accordingly, *the enchanter*; Malvenda renders it *the orator*. But, perhaps, it is better to consider it, as all the antient versions, and almost all the modern do, as a Proper name.

CCCXLVII.

Neh. iii. 15. שְׁלוּן בֶּן כָּל-חֹזֶה

Eng. Trans.—*Shallun the son of Col-hozeh.*

Three Heb. MSS. collated by Kennicott, one of which has been altered, and two MSS. collated by De-Rossi, which have, likewise, been altered, read, with the Syriac version, שְׁלוּם Shallum.

The Roman and Alexandrian editions of the LXX. read Σαλωμων, and the Aldine Σολομων, both which readings are supported by the collated MSS.,† from whence it is probable that the LXX. translators found in their Hebrew copies שלומון or שלמון.

CCCXLVIII.

Neh. iii. 24. בְּנוֹי בֶּן חֲנַדָּד

Eng. Trans.—*Binnui the son of Henadad.*

Nine Heb. MSS. read חֲנַדָּד; one MS. in Kennicott's collection,

* Halloesh. Thus the first ed. of our authorized Eng. vers.; subsequent edd. read Halohesh and Helohesh. According to the Masoretical punctuation the name is Hallohesh. A similar name to the last is to be found below, Neh. x. 24.

† The Complut. edition, according to Holmes and Parsons in their collations, reads Σολων, a typographical error possibly for Σολομων, which is the reading of the Compl. ed. in Bos's collations.

and two, perhaps three, in De-Rossi's, read **הנדר** Henadar, and two MSS. collated by the former learned person appear to read **הינדר**. The Syriac version transposing the initial letters of the name, reads in the printed copies, **נחדר**, and in the collated MSS. **נהידר**. The like variations occur in a similar name in Neh. iii. 18.

CCCXLIX.

Neh. iii. 25. **פלל בן אוזי**

Eng. Trans.—*Palal the son of Uzai.*

Two Heb. MSS. read **אורי** Urai, two **אוזל** Uzal, and one, which has been altered to its present reading, **אוזר** Uzar.

CCCL.

Neh. iii. 29. **שמעיה בן שכניה**

Eng. Trans.—*Shemaiah the son of Shechaniah.*

One Heb. MS., perhaps two, read **שבניה** Shebaniah; and this was the reading originally of a third MS.

CCCLI.

Neh. iii. 30. **חנניה בן שלמיה**

Eng. Trans.—*Hananiah the son of Shelemiah.*

Two Heb. MSS. read **חנניהו**, and one MS. **שלמיהו**.

CCCLII.

Neh. iii. 30. **משלם בן ברכיה**

Eng. Trans.—*Meshullam the son of Berechiah.*

See above Note on No. CCCXXXIX.—One Heb. MS. reads **ברכיהו**.

CCCLIII.

Neh. iii. 31. **מלכיה בן הצרפי**

Eng. Trans.—*Malchiah the goldsmith's son.*

One Heb. MS. which has been altered to its present reading, has **מלכיהו**, and a second MS. has a Keri in the margin, directing us to read

CCCLV.

Neh. vi. 14. נועדיה הנביאה

Eng. Trans.—*The prophetess Noadiah.*

The antient Bodl. Heb. MS. No. 1, reads נוערה Noadah.

The LXX. and Vulgate seem to have read הנביא, as they render it Noadiah the *prophet*.* One Heb. MS. collated by Kennicott omits the word.

CCCLVI.

Neh. viii. 4. מתתיה

Eng. Trans.—*Mattithiah,*

i. Esdras ix. 43. Ματθαθιας.

Eng. Trans.—*Matathias.*

CCCLVII.

Neh. viii. 4. שמע

Eng. Trans.—*Shema.*

i. Esdras ix. 43. Σαμμους.

Eng. Trans.—*Sammus.*

CCCLVIII.

Neh. viii. 4. עניה

Eng. Trans.—*Anaiah.*

i. Esdras ix. 43. Ανανιας.

Eng. Trans.—*Ananias.*

One Heb. MS., which has been altered, reads ענייה, and another MS., which has suffered no alteration, reads עננה, both of them supporting the reading in i. Esdras, to which the LXX. and Syriac versions in Nehemiah correspond. The textual reading, however, in Nehemiah appears to be right.

* Two MSS., however, read τη προφητιδι the *prophetess*.

CCCLIX.

Neh. viii. 4. אוריה

Eng. Trans.—*Urijah*.

i. Esdras ix. 43. Αζαριας Ουριας.

Eng. Trans.—*Azarias, Urias*.

It is probable that the Heb. copy in Nehemiah viii. 4, made use of by the compiler of the Catalogue in i. Esdras ix. 43, read אוריה, or rather עוריה, and that some one, subsequently finding this reading not to correspond to the textual reading in Nehemiah, added Ουριας in the margin, which was afterwards received into the text; and thus one name more was added to the Catalogue than it originally contained.

CCCLX.

Neh. viii. 4. חלקיה

Eng. Trans.—*Hilkiah*.

i. Esdras ix. 43. Εζεκιας.

Eng. Trans.—*Ezecias*.

This name, like the last, appears to have been read differently in Nehemiah viii. 4, by the compiler of the Catalogue in i. Esdras ix. 43, from that which at present we meet with there.—See the preceding Note. Possibly the higher part of the ל might be obliterated, which might give it the appearance of a ז, and thus the name חזקיה Hizkiah might easily have been written for חלקיה Hilkiah.

CCCLXI.

Neh. viii. 4. מעשיה

Eng. Trans.—*Maaseiah*.

i. Esdras ix. 43. Βααλσαμος.

Eng. Trans.—*Balasamus*.

The name in i. Esdras ix. 43, which at present is written so differently from that in Nehemiah, originally, I presume, corresponded to it. We have before seen (Note on No. CCLXXXVIII.) that the B has, through the inaccuracy of the copyist, been written for M. The same error has been committed in this place. A supernumerary A has,

likewise, been inserted,* and the Λ been inadvertently written for an Α. The Μ has, moreover, been formed out of the two original letters ΙΑ; and the transcribers, having thus far corrupted the name, added the ΟΣ, in order to give it the same termination as the other names in this Catalogue in general have, which have a consonant preceding this syllable. And thus instead of ΜΑΑΣΑΙΑ, we are presented with the corrupted name ΒΑΑΣΑΜΟΣ.

CCCLXII.

Neh. viii. 4. פדיה

Eng. Trans.—*Pedaiah*.

i. Esdras ix. 44. Φαλδαιος.

Eng. Trans.—*Phaldaius*.

Probably the Λ in this name in i. Esdras ix. 44, has been erroneously written for an Α, and from hence originated the present name Φαλδαιος for Φααδαιος, or, as it ought more regularly to be expressed, Φααδαιας.

CCCLXIII.

Neh. viii. 4. מישאל

Eng. Trans.—*Mishael*.

i. Esdras ix. 44. Μισαηλ, Edd. Rom. Ald.

Σαηλ, Ed. Ald.

Eng. Trans.—*Misael*.

CCCLXIV.

Neh. viii. 4. מלכיה

Eng. Trans.—*Malchiah*.

i. Esdras ix. 44. Μελχιας.

Eng. Trans.—*Melchias*.

* The Vulgate version in i. Esdras reads Balsamus.

CCCLXV.

Neh. viii. 4. חשם

Eng. Trans.—*Hashum*.

i. Esdras ix. 44. Λωθασουβος, Edd. Rom. Alex.

Αωθασουβος, Ed. Ald.

Eng. Trans.—*Lothasubus*.

From whence the beginning of the name in i. Esdras was derived I confess myself entirely at a loss to determine. The latter part of the name seems a corruption of the name Hashum in Nehemiah, the B having been, as in other instances, erroneously written for M.—See Note Tab. X. No. 1. (*gm*) Assanias, Vol. I. p. 100, and above Note on No. CCLXXXVIII. It may not, however, be improper here to observe that a single Hebrew MS. in Nehemiah reads חשוב Hashub. But the textual reading is right.

CCCLXVI.

Neh. viii. 4. חשבדנה

Eng. Trans.—*Hashbadana*.*

i. Esdras ix. 44. Ναβαριας.

Eng. Trans.—*Nabarias*.

The name in i. Esdras ix. 44, has either been greatly corrupted, or we must suppose that the copy of Nehemiah made use of in this place by the compiler of the Catalogue in i. Esdras read differently from what it does at present. The Vulgate and Syriac versions in i. Esdras are of little or no assistance to us. The former reads, perhaps rather more correctly, Nabadias; the latter, accumulating error on error, has Nabralai, which is further corrupted in the MS. belonging to Pococke.—See Thorndike's Collat. Syr. Vet. Test. in Walton's Polyglott Tom. VI.

* Thus all the editions of our authorized English version which I have consulted. The name should be expressed Hashbadanah.

CCCLXVII.

Neh. viii. 4. זכריה

Eng. Trans.—*Zechariah*.

i. Esdras ix. 44. Ζαχαρίας, Edd. Rom. Alex.

This name is omitted in the Aldine edition of the Greek version in i. Esdras ix. 44, in this place, and is wanting also in our authorized English translation, which generally adheres to that edition.

CCCLXVIII.

Neh. viii. 4. משלם

Eng. Trans.—*Meshullam*.

i. Esdras ix. 44. * * * *

This name is omitted in all the copies of the Greek version in this place in i. Esdras ix. 44, and also in the Vulgate and Syriac translations of that Book.

CCCLXIX.

Neh. x. 14. בני

Eng. Trans.—*Bani*.

The LXX. consider this name as an Appellative, with the following name in *regimen*, rendering the passage Υιοι Βανι The sons of Bani. One Heb. MS. reads בני Bagoi.

CCCLXX.

Neh. x. 15. בני

Eng. Trans.—*Bunni*.

Six, perhaps seven, Heb. MSS., one MS. which has the name on a rasure, and two very antient editions read בני, the second letter in which name, owing probably to the Masoretical pointing, has been excluded in other copies. The Syriac version renders it בני Sons. The LXX. has Βανι.—See the preceding Note.

CCCLXXI.

Neh. x. 17. אטר הזקיה

Eng. Trans.—*Ater, Hizkijah.*

The Hebrew text, and all the antient versions in this place appear to consider these names as independent of each other.—Compare Ezra ii. 16; Neh. vii. 21, and i. Esdras v. 15.—See also Note on No. CXLVII.

CCCLXXII.

Neh. x. 18. הודיה

Eng. Trans.—*Hodijah.*

The LXX., as in a preceding similar name, appear to have read in their copy הודייה.

CCCLXXIII.

Neh. x. 18. חשם

Eng. Trans.—*Hashum.*

Fourteen Heb. MSS. and two antient editions read more fully חשום, and this was the original reading of two other MSS. collated by Kennicott. The LXX. do not appear to have found this supplementary letter in their copy, as they read *Hashu*.—Compare Note on No. CL. The Syriac version reads here ܚܫܡ *Hacom*, an evident error of the transcriber for ܚܫܡ *Hashom*.

CCCLXXIV.

Neh. x. 19. נובי

Eng. Trans.—*Nebai.*

The Keri, which is followed by our authorized English version, many Heb. MSS., and one very antient edition, read נובי. The textual reading appears, however, to be very antient, as the LXX. read *Nobai*. Several Heb. MSS. and the Syriac version omit the second letter in this name, which makes it uncertain which lection they supported.

CCCLXXV.

Neh. x. 20. מגפיעש

Eng. Trans.—*Magpiash*.

One, perhaps two, Heb. MSS. read מגפיעש *Maphgiash*. The Syriac translator transposes the letters of this name in a similar manner, and reads ܡܦܓܝܥܝܢ *Maphegenes*, which is, doubtless, a mistake for ܡܦܓܝܝܢ *Maphegis*; or, if we suppose him to have followed the present Hebrew reading, ܡܦܓܝܥܝܢ.—See Thorndike's Collat. of the Syr. vers. of this verse in Vol. VI. of Walton's Polyglott, where for ܡܦܓܝܥܝܢ, we should read ܡܦܓܝܝܢ.—See also Note on No. CLII.

CCCLXXVI.

Neh. x. 21. משזבאל

Eng. Trans.—*Meshezabeel*.

The LXX. translators probably found in their copy משזבאל. Nine Heb. MSS. and two antient editions read משזבאל.

CCCLXXVII.

Neh. x. 22. עניה

Eng. Trans.—*Anaiah*.

One Heb. MS. reads עביר. The Syriac version and the Aldine edition of the LXX. read Anania.

CCCLXXVIII.

Neh. x. 24. פלחא

Eng. Trans.—*Pilcha*.

Five Heb. MSS. have פלחא *Pilchah*, one MS. has the ח on a rasure, one MS. reads פילחא, and one MS. פלחיר: the LXX. version reads Φαλαι, and the Vulgate Phalea.

CCCLXXIX.

Neh. x. 25. חשבנה

Eng. Trans.—*Hashabnah*.

Nine Heb. MSS., one of which has been altered to its present reading, and one very antient edition have חשבניה *Hashabniah*, and thus

originally read a tenth MS. Five Heb. MSS., with the usual variation in the termination, have **השבנא** Hashabna.

CCCLXXX.

Neh. x. 27. **בענא**

Eng. Trans.—*Baanah*.

Five Heb. MSS. read **בענא** Baana.

CCCLXXXI.

Neh. xii. 22. **דריוש הפרסי**

Eng. Trans.—*Darius the Persian*.

This Monarch must be Darius Codomannus, contemporary with Alexander, and who succeeded to the Persian throne B. C. 335. This is the Darius who, in i. Macc. i. 1, is said to have been *smitten*, that is, discomfited, by Alexander. The Syriac translator in this passage makes Alexander not only to have discomfited Darius, but likewise to have *slain* him, contrary to the express testimony of all the best historians, who inform us, that sometime after the defeat of Darius by Alexander at Arbela, or more properly at Gaugamela; (see Prideaux's Connect. Vol. I. p. 396) the Persian king was slain by two of his subjects Bessus and Narbazanes.—See Arrian Expedit. Alex. B. vi. p. 398, &c.; Diodorus Siculus B. xvii. c. 73; Plutarch. Alex. Tom. I. p. 690; Quint. Curtius B. v. c. 13; Ælian Nat. Animal. B. vi. c. 25.

CCCLXXXII

Neh. xii. 32. **הושעיה**

Eng. Trans.—*Hoshaiah*.

One Heb. MS. reads **הושעיא** Hoshaiā.

CCCLXXXIII.

Neh. xii. 33. **עזריה**

Eng. Trans.—*Azariah*.

Four Heb. MSS. read **עזריא** Azaria. The Syriac and Arabic versions appear to have read **עזראיל**.

CCCLXXXIV.

Neh. xii. 34. יהודה

Eng. Trans.—*Judah*.

I consider this as the name of an individual, and not of a tribe.—See above Note on No. CCCLIV.

CCCLXXXV.

Neh. xii. 34. בנימין

Eng. Trans.—*Benjamin*.

This name, I also consider as the name of an individual, and not of a tribe. The name occurs as that of an individual, Neh. iii. 23.—See preceding Note.

CCCLXXXVI.

Esth. i. 10. מחומן

Eng. Trans.—*Mehuman*.

The LXX. in their copy, for למחומן to Mehuman, read לדמן to Haman.*—See Cappell. Crit. sacr. p. 271.

CCCLXXXVII.

Esth. i. 10. הרבונא

Eng. Trans.—*Harbona*.

Esth. vii. 9. הרבונה

Eng. Trans.—*Harbonah*.

In Esth. i. 10, three Heb. MSS. read הרבונה Harbonah, and one MS. has the ך on a rasure. In Esth. vii. 9, twenty-one Heb. MSS. and the Chaldee paraphrase read הרבונא Harbona, one MS. has the two final letters erased, and five MSS. have the ה on a rasure.—See No. CCCXCV.

CCCLXXXVIII.

Esth. i. 10. בנתא

Eng. Trans.—*Bigtha*.

One Heb. MS. reads בנתה Bigthah.

* One MS. among Holmes's collations expresses the name as found in the present Heb. text, by reading, Μαουμαν.—See Observat. on Codex 93 in Præfat. ad Esther.

CCCLXXXIX.

Esth. i. 14, 21. ממוכן

Esth. i. 16. מומכן

Eng. Trans.—*Memucan*.

One Heb. MS. in Esth. i. 14, 21, reads מומכן, as in Esth. i. 16, in which latter place the Keri, Chaldee paraphrase, one very antient edition, and a great number of Heb. MSS. read ממוכן, as in Esth. i. 14, 21, and this appears to be the true reading, though Houbigant, without sufficient reason, I think, hesitates which to prefer. Our English translators in Esth. i. 16, properly adopt the reading of the Keri.

CCCXC.

Esth. ii. 3. הגני

Eng. Trans.—*Hege*.

Esth. ii. 8. הגני

Eng. Trans.—*Hegai*.

Two Heb. MSS. in Esth. ii. 3, read הגני, which was, likewise, the reading of a third MS. in the same place; and one MS. omits the נ, the transcriber perhaps being doubtful whether the name ought to terminate with that letter, or probably, the letter was erased in the MS. from which he copied. One MS. in Esther ii. 8, where the name twice occurs, once reads הגני. The Syriac version reads universally הגני, and the LXX. in Esth. ii. 8 (for the name does not occur in that version in Esth. ii. 3) and Esth. ii. 14 (where it is put for Shaashgaz) reads Γαι,* considering, probably, the initial letter in הגני only as emphatic, of which some instances may be found in Scripture.—See Kennicott's i. Dissert. p. 203, 545, and Poole's Synopsis, Daniel i. 11. From the concurrent testimony of these versions, and from the name being thrice written in Esther הגני, (whereas it occurs but once written in a different manner, הגני,) there seems to be but little doubt but that the former is the true mode of expressing this name; and this, likewise, is Houbigant's opinion. The Chaldee paraphrase, with its accustomed uniformity, adheres to the textual reading, except that once in expressing the name, it reads in Esth. ii. 8, הגני, which, I am induced to think, is a typographical error for הגני, which occurs in all the other places.

* The MS. above quoted in Note to No. CCCLXXXVI. reads in Esther ii. 14, Σασαγα for Γαι.

CCCXCI.

Esth. ii. 14. שַׁעֲשַׁגַּז

Eng. Trans.—*Shaashgaz*.

Two Heb. MSS. read שַׁעֲשַׁגַּז *Shaazgaz*; the Vulgate *Susagaz*, and the LXX. *Γατ*.—See the preceding Note.

CCCXCII.

Esth. ii. 21. בִּגְתָן

Eng. Trans.—*Bigthan*.

Esth. vi. 2. בִּגְתָנָא

Eng. Trans.—*Bigthana*.

All the collated Heb. MSS. concur in supporting the textual termination of this name in its respective places. The Syriac and Vulgate versions, however, reject the final letter in בִּגְתָנָא in Esth. vi. 2, uniformly reading there, and in the preceding passage, where this name occurs, בִּגְתָן. The Latin version of the Chaldee paraphrase in Esth. vi. 2, in Walton's Polyglott reads *Bigthan*, though the paraphrase itself agrees with the textual reading. This diversity between the text and the version of the Chaldee paraphrase arises from the former being printed from the Basil edition, and the latter taken from the Bibl. Reg., the text of which reads in the place above quoted בִּגְתָן *Bigthan*.—See Var. lect. et observat. in Chald. Paraph. in Vol. VI. of Walton's Polygl. p. 49, c. 2.—See also Pref. to Observat. &c. p. 17.

I agree with Houbigant on Esth. vi. 2, in thinking בִּגְתָן *Bigthan*, to be the genuine mode of expressing this name.

The Greek Apocryphal additions to the Book of Esther, which are followed by our English translators in chap. xii. 1, write this name Γαβαθα *Gabatha*, transposing the two first consonants. The Vulgate version in that place reads, less erroneously, *Bagatha*.

CCCXCIII.

Esth. ii. 21, vi. 2. תֶּרֶשׁ

Eng. Trans.—*Teresh*.

The Greek Apocryphal additions to the Book of Esther chap. xii. 1, call this person Θάρρα *Tharra*: the Vulgate version *Thara*, and Josephus in his Jew. Ant. B. xi. c. vi. s. 4. *Theodestes*, or, according to the Vat. MS. *Theodosius*.

CCCXCIV.

Esth. iii. 1, 10, viii. 5, ix. 10, 24. **המן בן המדתא**

Eng. Trans.—*Haman the son of Hammedatha.*

Apocr. Esth. xii. 6, xvi. 10, 17. **Αμαν Αμαδαθου.**

Eng. Trans.—*Esth. xii. 6, Aman the son of Amadathus.*

————— *Esth. xvi. 10, 17, Aman the son of Amadatha.*

In the above passages of the Apocryphal Esther (which in some of the Greek editions, and the Vulgate, are incorporated with the Canonical Book of Esther) our English translators have improperly expressed the latter name in two different ways; in the first of the passages calling the Father of Haman, or Aman, Amadathus, and in the two other Amadatha.

In the Canonical Book of Esther, Haman is called **האגגי** the Agagite, or a descendant from Agag. The Genealogy of Haman is thus given us by the author of the Chaldee paraphrase, Esth. v. 1. Haman the son of Hamdatha, the son of Ada, the son of Biznai, the son of Aphlitus, the son of Dejosos, the son of Peros, the son of Hamdan, the son of Taljon, the son of Atnisomus, the son of Harum, the son of Harsum, the son of Shegar, the son of Negar, the son of Parmashta, the son of Vajzatha, the son of Agag, the son of Sumkar, the son of Amalek, the son of Eliphaz, the son of Esau. What degree of credit is to be affixed to this Genealogy the reader may determine.

In the Roman, Aldine, and Alexandrian editions of the Greek version of the Book of Esther, Haman is called *Bovγαιος*, a Bugean, but in the Complutensian edition *Ovγαιος*, and by others *Γωγαιος*, and in the Apocryphal Esther chap. xvi. 10, a Macedonian.—See also ver. 14 of the same chapter.

CCCXCV.

Esth. vii. 9. **הרבנא**

Eng. Trans.—*Harbonah.*

The LXX. reads in this place *Bovγαθαν*, and Josephus in his Jew. Ant. B. xi. c. vi. s. 11, *Σαβουχας*: “Unde apparet” (to use the words of Grotius on this place) “quantum in Nominibus Propriis variaverint codices.”—See No. CCCLXXXVII.

CCCXCVI.

Esth. xi. 7. פרשנדתא

Eng. Trans.—*Parshandatha*.

In expressing this and the following names of the sons of Haman, great variations from the original Hebrew are to be found in the Roman, Aldine, and Alexandrian copies of the LXX., and in the Syriac version. The Complutensian edition of the LXX. approaches in the enunciation of these names very nearly to the Hebrew; and the Vulgate, except in the last name, entirely coincides with it.

The Roman edition of the LXX. here reads *Φαρσαννες*, the Aldine, *Φαρσαν Νεσταιν*, the Alexandrian *Φαρσανεσταν*, and the Syriac version still more erroneously, Shephiruth.

Those who would wish to see the reason why in the Masoretical pointed text and MSS. the names of Haman's sons are placed one over another, and not horizontally, and why some of the names have large and small letters inserted in them, may consult Kennicott's i. Dissert. p. 495.

CCCXCVII.

Esth. ix. 7. דלפון

Eng. Trans.—*Dalphon*.

All the versions, except the Syriac, agree in expressing this name as it is to be found in the Hebrew text. The Syriac reads *ܕܠܥܢ*, Dalcon, which may, I think, be pronounced a mistake for *ܕܠܦܢ*, Dalphon; unless we suppose that the Syriac translator read in the Hebrew text *דלכון* Dalcon; for, beyond doubt, the Syriac version in this place was made from the original Hebrew. But as not a single MS. or version, besides the Syriac, contains this reading, we may, I conclude, attribute the variation in this name in the Syriac version to the transcriber, and not to the translator.

CCCXCVIII.

Esth. ix. 7. אספתא

Eng. Trans.—*Aspatha*.

The Roman and Aldine editions of the LXX. read *Φασγα*; the Alexandrian MS. *Φαγα*. The Syriac version, omitting the final letter, as it does in the other names with similar terminations, reads, with little deviation from the original Hebrew text, Aspath.

CCCXCIX.

Esth. ix. 8. פורתא

Eng. Trans.—*Poratha*.

The Roman and Aldine editions of the LXX. call this son of Haman Φαραδαθα, the Complutensian Φοραδαθα, the Alexandrian copy Βαρδαθα, and the Syriac version in the printed text ܦܪܬܠܬ Partelat; but the Pocockian MS., with less variation, has ܦܪܠܬ Parlat, which possibly may have been a mistake of the transcriber for ܦܪܬ Parat. The Syriac translator omits the final letter.—See the preceding Note.

CCCC.

Esth. ix. 8. אדליא

Eng. Trans.—*Adalia*.

The Roman and Aldine editions of the LXX. read *Bapea*, and the Alexandrian copy Βαρελ. The Syriac version has Delaia.

CCCCI.

Esth. ix. 8. ארדא

Eng. Trans.—*Aridatha*.

The Roman and Aldine editions of the LXX. read Σαρβακα, the Alexandrian and some other MSS. Σαρβαχα. In the Syriac version in the printed text, this name is rendered ܕܝܪܐ Dira; but in Pococke's MS. it is written, with less variation from the original Hebrew, ܕܝܪܬ Dirath. Probably the translator wrote ܕܝܪܬ Ridath, omitting the final letter.—See above No. CCCXCVIII. CCCC.

CCCCII.

Esth. ix. 9. פרמשתא

Eng. Trans.—*Parmashta*.

The Roman and Aldine editions of the LXX. read Μαρμασιμα, the Alexandrian copy Μαρμασιμνα, and the Complutensian edition Φαρμασθα. The Syriac version in the printed text reads ܠܡܫܬ Pasmuth, the Pocockian MS. ܠܡܫܬ Pasmuth. The order of the letters ܡ and ܬ in the name as expressed in the MS. has been evidently transposed, and if we allow (as we reasonably may) that the ܬ in the name in the printed

text has been erroneously put for ;, we can easily account for the corruption of the original name ܡܪܡܫܘܬ Parmasuth.—See above No. CCCXCIX.

CCCCIII.

Esth. ix. 9. אֲרִיסִי

Eng. Trans.—*Arisai*.

The Roman edition of the LXX. reads *Pouφaios*; the Aldine, with several MSS., *Apouφaios*, and the Alexandrian copy *Pouφavos*. The Syriac version has ܕܝܣܝ Disai, an error probably of the transcriber for ܕܝܣܝ Risai.

CCCCIV

Esth. ix. 9. אֲרִידִי

Eng. Trans.—*Aridai*.

Several Heb. MSS. and some printed editions read אֲרִידִי. One MS. collated by Kennicott reads אֲרִיזִי Arizai. In the Roman, Aldine, and Alexandrian copies of the LXX. this name is rendered *Apsaios*. The Syriac version reads ܕܪܝܝ Adrai, a mistake probably of the transcriber for ܕܪܝܝ Ar dai, or Aridai.

CCCCV.

Esth. ix. 9. וַיִּזְתָּא

Eng. Trans.—*Vajezatha*.

The Roman edition of the LXX. reads *Zaβουθαios*, the Aldine *Zaβουθαioθα*, and the Alexandrian copy *Zaβουγαθα*. In these names, though greatly corrupted, we may evidently perceive that the letters at the beginning have been transposed. The Vulgate improperly omits the initial letter, which, as well as the following, is wanting in the Syriac version.

CCCCVI.

Prov. xxx. 1. דְּבַרִי אֲגֹר בֶּן יָקָה הַמֵּשֶׁא נָאֻם הַגִּבֹּר
לְאִיתִיאל לְאִיתִיאל וְאֻכַּל

Eng. Trans.—*The words of Agur the son of Jakah, even the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal.*

The Proper names in this verse are considered as Appellatives by the LXX., Arabic, and Vulgate translators; and, in part, by the Syriac

and others. But as I see no just reason for abandoning the general opinion of their being Proper names, I shall adopt the interpretation of this verse as it is to be met with in our authorized English translation.

A great number of Heb. MSS. and some printed editions, with the accustomed variation in the final letter, for יקֶה Jakeh, read יקֶה Jaka.

CCCCVII.

Prov. xxxi. 1, 4. לְמוּאֵל

Eng. Trans.—*Lemuel*.

This name is not to be found in the LXX. and Arabic versions; but it is difficult to say what they read in the original Hebrew text instead of it. In the fragments of the other antient Greek versions, and in the Syriac, there is a considerable difference between them in expressing this name. The version of Aquila reads Λαμμουν, Theodotion's Πεβονηλ, and that by Symmachus Ιαμουνηλ. The Syriac translation has ܡܘܝܠ Mouail.

CCCCVIII.

Solomon's Song vi. 12. עַמִּי נָדִיב

Eng. Trans.—*Amminadib*.

The Syriac version, and the versions of Aquila, Symmachus, and others, interpret these words appellatively; but the LXX., Vulgate, and Arabic, together with some of the modern translators, render them as forming the name of a person; the three former reading Aminidab, a lection supported by several Heb. MSS. and some antient editions; while some of the latter, in conformity to the present received Hebrew text, read Ammi-nadib, or Ami-nadib, and others, conjointly, Amminadib, or Aminadib.

CCCCIX.

Isai. viii. 2. זְכַרְיָהּ בֶּן יֵבֶרְכִּיָּהוּ

Eng. Trans.—*Zechariah the son of Jeberechiah*.

One Heb. MS. omits the final letter in the former of these names, and another MS. in the latter; and a third MS. omits the initial letter in יֵבֶרְכִּיָּהוּ, in the omission of which all the antient versions concur. In the Latin translation of the Targum of Jonathan on this verse, the first syllable of the name is dropt; but the original Chaldee in Walton's Polyglott follows the printed Hebrew text in retaining this syllable.

CCCCX.

Isai. xx. 1. סרגון מלך אשור

Eng. Trans.—*Sargon the king of Assyria.*

One Heb. MS. reads סריגון, and another omits the name entirely. The Roman, Aldine, and Alexandrian editions of the LXX. call this king *Apva*, the Complutensian *Napva*, and the Arabic version (which in this Book is made from the LXX.) أرثا *Artha*; but this I suspect to be a mistake of the copyist, by an erroneous substitution of the Diacritical points, for أرنا. The editions of Aquila, Symmachus, and Theodotion, support the textual reading.—See Note on Tab. of Assyrian Kings Tab. III. Note (*k*) Sennacherib.

CCCCXI.

Jer. xxi. 1. פשחור בן מלכיה

Eng. Trans.—*Pashur the son of Melchiah.*

Jer. xxxviii. 1. פשחור בן מלכיה

Eng. Trans.—*Pashur the son of Malchiah.*

The Reader will observe, that our authorized English version makes a slight difference in the enunciation of the latter of these names; a distinction which has also been preserved by Professor Blayney; but for what reason I cannot imagine, as it is more than probable that the same person is meant in both places, and as the Masoretical pointing of both the names is the same.

Grotius in his Note on Jer. xxi. 1, supposes Pashur to be one of the Priests, and makes him a descendant from Malchijah, who was appointed by lot to the Fifth course of the temple-service.—See i. Chron. xxiv. 9. But this appears to be mere conjecture; for there is no authority in Scripture, that I can find, for us to conclude that Pashur was invested with the Sacerdotal office, nor does Grotius produce any passage of Scripture, or bring any argument, in support of this assertion.

CCCCXII.

Jer. xxvi. 18. מיכיה

Eng. Trans.—*Micah*.

Micah i. 1. מיכה

Eng. Trans.—*Micah*.

ii. Esdras i. 39, Michæas.

Eng. Trans.—*Micheus*.

The Keri, several Heb. MSS., and a few antient editions, for מיכיה Micaiah in Jeremiah xxvi. 18, read properly מיכה Micah. Our authorized English version follows the Masoretical reading in that place. The LXX. has both in Jer. xxvi. 18, and Micah i. 1, Μιχαίας.

CCCCXIII.

Jer. xxvi. 20; see also ver. 21, 23. אוריהו בן שמעיהו

Eng. Trans.—*Urijah the son of Shemaiah*.

A few Heb. MSS. omit the final letter in the former of these names.

CCCCXIV.

Jer. xxvi. 22, xxxvi. 12; see also ver. 25. אלנתן בן עכבור

Eng. Trans.—*Elnathan the son of Achbor*.

In Jer. xxvi. 22, three Heb. MSS. and the edition of the Bible printed 1488, and in Jer. xxxvi. 12, one MS., and in ver. 25, two MSS. read אלנתן, and two MSS. in the first of these passages omit the first syllable. Calmet in his Dict. Vol. I. p. 502, of Eng. Trans. by D'Oyly and Colson asserts that the Elnathan, here mentioned, is the same with Elnathan, father of Nehushta, the mother of Jehoiakim, (correct it Jehoiachin) king of Judah.—See ii. Kings xxiv. 8. But as we have no proof of this from Scripture, or, indeed, any evidence for it but the very vague and insufficient one of a similarity of names, I have thought proper to leave those names separate, rather than connect them by so slender a tie.

CCCCXV.

Jer. xxix. 21. אַחָאב בֶּן קוֹלִיָּה

Eng. Trans.—*Ahab son of Kolaiah.*

Jer. xxix. 22. אַחָב

Eng. Trans.—*Ahab.*

Eleven Heb. MSS. in Jer. xxix. 22 read, אַחָאב as in ver. 21, and thus a twelfth MS. originally read. The LXX. translators seem to have found in their copy אַחִיָּאב Ahiab; and thus the Arabic version, the Latin translation of which, however, has Achab.

CCCCXVI.

Jer. xxix. 24, 31, 32. שְׁמַעְיָהוּ הַנְּחֵלָמִי

Eng. Trans.—*Shemaiah the Nehelamite.*

A few Heb. MSS. read without the final letter שְׁמַעִיָּה.

The latter of these words is evidently a Patronymic, and is properly rendered as such by our English translators in the text.—See Junius and Tremellius, and Blayney on Jer. xxix. 24.

CCCCXVII.

Jer. xxxv. 4. בְּנֵי חָנָן בֶּן יִגְדָּלְיָהוּ —

Eng. Trans.—*The sons of Hanan, the son of Igdaliah.*

The principal editions of the Targum of Jonathan, (except that of the Bibl. Reg.) and the Arabic version read בֶּן Son, for בְּנֵי Sons; and thus originally read one MS. collated by De-Rossi. In the name following, one MS. in Kennicott's collection, reads יוֹחָנָן Johanan, a lection which is found in the Roman edition of the LXX. The Arabic version reads Jonadab. For יִגְדָּלְיָהוּ one MS., collated by Kennicott, has גְּדָלְיָהוּ Gedaliah, which is the reading of the LXX., Syriac, and Arabic versions.

CCCCXVIII.

Jer. xxxvi. 26. שְׁלֵמְיָהוּ בֶּן עַבְדֵּי־אֵל

Eng. Trans.—*Shelemiah the son of Abdeel.*

Six Heb. MSS., perhaps ten, read עַבְדֵּי־אֵל Abdiel, a lection to be met with, likewise, in the marg. of Bibl. Bomberg., and in J. H. Michaelis's

Bible ; and this was, also, the original reading of another Heb. MS. The Roman, Aldine, and Alexandrian editions of the LXX., and the Arabic version omit both the names.

CCCCXIX.

Jer. xxxvii. 13, 14. יִרְאִיָּה בֶן שְׁלֵמִיָּה בֶן חַנַּנְיָה

Eng. Trans.—*Irijah the son of Shelemiah, the son of Hananiah.*

Many Heb. MSS. and some antient printed editions read יִרְאִיָּה. The Roman edition of the LXX. reads Σαποβια, the Aldine and Alexandrian Σαποβιας, and thus the Arabic version. The Complutensian edition follows, as usual, the reading of the Hebrew text.

Two Heb. MSS., perhaps three, for שְׁלֵמִיָּה read שְׁלֵמִיָּהוּ, and one MS. for חַנַּנְיָה has חַנַּנְיָהוּ.

CCCCXX.

Jer. xxxix. 3. נִרְגַּל שְׂרָאצֶר סַמְגַר-נְבוֹ שַׂרְסַחִים רַב-סָרִיס
נִרְגַּל שְׂרָאצֶר רַב-מַג

Eng. Trans.—*Nergal-sharezer, Samgar-nebo, Sarsechim, Rabsaris, Nergal-sharezer, Rabmag.*

Jer. xxxix. 13. וְנְבוּשַׁזְבַּן רַב-סָרִיס וְנִרְגַּל שְׂרָאצֶר רַב-מַג

Eng. Trans.—*And Nebushasban, Rabsaris, and Nergal-sharezer, Rabmag.*

Various have been the lights in which these passages have been considered by translators and commentators. Some, with the Vulgate, divide the name Nergal-sharezer, and thus increase the Catalogue of the princes of the king of Babylon ; whilst others decrease the number of them by supposing, and that, indeed, with great apparent probability, that some of the names, as they stand in our English version, are to be considered as terms of dignity and office. Thus רַב-סָרִיס is rendered by the Syriac translator and others, Chief of the eunuchs.—See Note on No. LXXXVIII. רַב-מַג, among other senses affixed to it, has been supposed to signify, Chief of the Magi ; and סַמְגַר-נְבוֹ has been rendered by Junius and Tremellius, Præfectus ærario sacro ; and by Grotius, Custos templi Nebo ; but of the propriety of either of the two last of these interpretations I have doubts.

Houbigant, whose boldness of criticism seldom deters him from attempting to elucidate or amend any doubtful or corrupted passage, in order to avoid the seeming inconsistency of the recurrence of the name Nergal-sharezar, adopts, with a slight variation, the three first names, as they are to be met with in the Roman edition of the LXX., and reads, Marganasar, Samgar, Nabusachar. This, I think, is rather the more to be wondered at, as the names, as they appear in the above mentioned edition, are apparently corrupted.

It is fortunate for the lovers of Biblical learning that these passages have fallen under the consideration of that excellent Hebrew scholar Professor Blayney, whose critical sagacity has thrown new light on them. It would be doing great injustice to the learned Professor were I to attempt an epitome of his observations; I shall, therefore, present them to my Reader in the Professor's own language.

"As Nergal-sharetzar occurs twice" (in Jer. xxxix.) "the next word seems to be an addition to the name by way of distinguishing the persons. And I am inclined to think that רב-סרים, סמנר, and רב-מן were all titles of office, as we find רב-טבחים, which we render, 'captain of the guards,' or it might be, 'commander of the forces,' was the title of Nebu-zaradan. What tends to confirm this is, that we find afterwards, ver. 13, רב-סרים and רב-מן placed after נבו-שובן and נרגל-שראצר without a conjunction intervening, in the same manner as רב-טבחים follows נבו-זראדן, although the conjunction ו precedes both נבו-שובן and נרגל-שראצר. But if *Rabsaris* be a title of office (the Syr. supposes it to be *master of the eunuchs*), then *Nebo-sarsechim* here, and *Nebu-shazban*, ver. 13, mean probably the same person, notwithstanding the difference of the names: nor is it to be wondered at that there should be such a variation in the name of a subject, when the name of the king himself is varied in like manner, being sometimes found *Nebuchadnezzar*, and sometimes *Nebuchadrezzar*; not to mention a number of other differences that occur in the different copies. *Nergal* was an idol worshipped by the Cuthites, ii. Kings xvii. 30, *Nebo* a Babylonish deity, Isai. xlvi. 1. And we find it usual to prefix the names of these idols to the names of persons of rank; as *Nebu-chadnezzar*, *Nebo-nassar*, *Nebu-zaradan*, *Neriglissar*, or *Nergal-assur* who was one of *Nebu-chadnezzar's* successors; *Belshazzar* another of them; and Daniel the Jew, had the name of *Bel-teshazzar* given him, 'after the name of my God,' says Nebuchadnezzar, speaking of him, Dan. iv. 8. I conceive, therefore, that we have in this verse the names of three only of

Nebuchadnezzar's captains, with their titles of distinction, Nergal-sharetzar Samgar, Nebu-sarsechim Rab-saris, and Nergal-sharetzar Rab-mag; and again ver. 13, the names and titles of three, Nebuzaradan Rab-tebachim, or 'Captain of the Guards,' Nebu-shazban Rab-saris, and Nergal-sharetzar Rab-mag. What offices *Samgar*, *Rab-saris*, and *Rab-mag* denote, I pretend not to determine."—Blayney on Jeremiah xxxix. 3, p. 230.

CCCCXXI.

Jer. xl. 8. בני עופי

Eng. Trans.—*The sons of Ephai.*

Eleven Heb. MSS., perhaps twelve, the Keri, the Chaldee paraphrase, two antient editions, and the marg. of the Bibl. Bomberg. read עפי; a reading adopted by our English translators, and originally to be found in four other collated Heb. MSS. Two MSS., and the Proph. Soncin. printed 1486, have עפי. The LXX., Vulgate, and Arabic versions support the textual reading.

This name is wanting in the parallel passage ii. Kings xxv. 23.

CCCCXXII.

Jer. xl. 14. בעלים מלך בני עמון

Eng. Trans.—*Baalim the king of the Ammonites.*

Several Heb. MSS., and some antient editions, collated by Kennicott and De-Rossi, read בעלים Baalim. But the present reading, which is supported by all the antient versions, appears to be right.

CCCCXXIII.

Ezek. viii. 11. יאזניהו בן שפן

Eng. Trans.—*Jaazaniah the son of Shaphan.*

Four Heb. MSS., collated by Kennicott, read יאזניה, and one MS. יזניה. The Roman edition of the LXX. reads Ιεχovias.

Grotius supposes Shaphan, the father of Jaazaniah, to be the same with Shaphan the Scribe, mentioned ii. Kings xxii. 8, and in other places. And of this opinion is Prideaux in his Connect. Hist. Old and New Test. Part I. B. i. Vol. I. p. 47. But I believe this to be mere conjecture.

CCCCXXIV.

Ezek. xi. 1. יֶאֱזַנְיָה בֶן עֶזֶר

Eng. Trans.—*Jaazaniah, the son of Azur.*

Two Heb. MSS., and a third, which has been altered to its present reading, have יֶאֱזַנְיָהוּ. All the principal editions of the LXX. (except the Ald.) and the Arabic version read Ιεζονίας. Several Heb. MSS., and some antient editions read more fully עֶזֶר. The LXX. and Arabic versions do not acknowledge this supplementary letter.

CCCCXXV.

Ezek. xi. 1. פִּלְטִיָּהוּ בֶן בְּנִיָּהוּ

Ezek. xi. 13. פִּלְטִיָּהוּ בֶן בְּנִיָּה

Eng. Trans.—*Pelatiah the son of Benaiah.*

In Ezekiel xi. 13, eight Heb. MSS., one of which has been altered to its present reading, and the antient edition of the Proph. printed 1486, for בְּנִיָּה have בְּנִיָּהוּ, as in the text of Ezek. xi. 1, and as it was originally read in a ninth MS. in Ezek. xi. 13.

CCCCXXVI.

Dan. i. 11, 16. הַמְּלָצָר

Eng. Trans.—*Melzar.*

Our English translators in the margin render this name appellatively, as others have done before them, *the Steward*. I am, however, of opinion that it is better to consider it as a Proper name, the ה either being emphatic, (see No. CCCXC.) or rather, forming part of the name, which is the opinion of Grotius and Houbigant, and in which they are supported by the LXX. version.

The Syriac translation in Daniel i. 11, reads מֶסִּזֹּר Mesizor, and in ver. 16, מֶנִּזֹּר Menizor, though the Latin version has in both places Menisar. Probably the original reading was מֶלִּזֹּר Melizor.

CCCCXXVII.

Dan. v. 1, 2, 9, 22, 29, 30, viii. 1. בלשאצר

Dan. vii. 1. בלאשצר

Eng. Trans.—*Belshazzar*.

In Daniel v. 1, 2, one MS. and one antient edition, in ver. 30, four MSS., two of which have been altered to their present reading, and two antient editions; and in Dan. viii. 1, ten MSS., four of which have been altered to their present reading, one antient edition, and the margin of the Bibl. Bomberg. read בלאשצר, as in the text in Dan. vii. 1,* in which last place, however, a considerable number of MSS. and several editions read בלשאצר, as in the other places in Dan. in the commonly received editions.

Several MSS. in Dan. v. 1, 2, 9, 22, 29, 30, viii. 1, one MS. in Dan. vii. 1, and the Hebrew version published by Kennicott in that place, and an antient edition in Dan. viii. 1, omitting the א, read בלשצר. One MS. in Dan. v. 1, two MSS. in ver. 22, and one MS. in ver. 29, read בלטשאצר, and one MS. in Dan. v. 2, reads בטשצר. The LXX. translators constantly read Baltasar, and as the other antient versions acknowledge the fourth letter, Houbigant has adopted the reading of the LXX. in his version.

In Dan. v. 2, 11, 18, Nebuchadnezzar is said to be אב *the Father* of Belshazzar, and in Dan. v. 22, Belshazzar is called בר *the Son*, of Nebuchadnezzar; which expressions, if they are to be restricted to their literal meaning, will make Belshazzar to be the same with Ptolemy's Iluarodamus, or Ialoarosamus, (see Petav. Rat. temp. Part. II. p. 192,) the Evilmaraduchus of Berosus and Megasthenes: (see Josephus *Κατα Απιωνος* B. i. Tom. II. p. 451, ed. Havercamp., and

* Grotius in his Notes on Daniel vii. 1, most ingeniously accounts for the alteration of this name in the following words “Pro בלשאצר, quod supra habuimus, codices Hebræi emendatiores habent בלאשצר, litera transposita, sensuque mutato. Id enim significat, *Bellum esse ignis hostici*, i.e. urendum flamma hostili: quod et Jeremias prædixerat 50, 2, et 51, 44. Ita Prophetæ nomina in honorem idolorum reperta levi flexu in corundem contumeliam detorquebant. In historia Daniel ejus nomen sumpsit ita ut vulgo pronunciabatur, in Visis ita vero ut Prophetam decebat. De hoc more Judæorum, nomina falsorum Deorum in contumeliam vertendi, literis mutatis aut transpositis, vide Mosem de Kotzi, Præcepto vetante 32.”

Eusebius Evang. Pr. B. ix. c. 41, where the name is corrupted,) and the Evil-merodach of Scripture.—See ii. Kings xxv. 27; Jer. lii. 31. But as it is evident from the prediction of Jer. xxvii. 7, as well as from profane History, that Evil-merodach was not the last of the race of Nebuchadnezzar his father, who were kings of Babylon, we must conclude that the words אב *Father*, and בן *Son*, are to be taken in a more extended sense, and that the former must mean *Ancestor*, and the latter *Descendant*.

But here a great difficulty occurs in determining who this Descendant was, who is called by Daniel Belshazzar.

The person who succeeded Evil-merodach was Neriglissarus, or Neriglissoorus; (see Josephus and Eusebius cited above,) or, as he is called by Josephus Jew. Ant. B. x. c. xi., Niglissarus, and by Ptolemy in his Canon, Niricassolassar. He married the daughter of Nebuchadnezzar, and was slain in a battle with Cyrus, after a reign of four years. As he was only the husband of the daughter of Nebuchadnezzar, he cannot, consistently with the Prophecy of Jeremiah, cited above, have any pretensions to be considered as the Belshazzar of Daniel; nor has any author, that I am acquainted with, attempted to prove him to be the same.

The next king of the Babylonians was Laborosoarchodus, as Berosus calls him: (see Josephus *Κατα Απλωνος* B. i. Tom. II. p. 451) or, as Josephus in his Jew. Ant. B. x. c. xi. calls him, Labosordachus, son of the preceding king. After an infamous reign of nine months, he was slain by his own subjects. As his reign did not extend to the beginning of the Egyptian year, he is not inserted in Ptolemy's Canon.

That this king could not be the Belshazzar of Daniel, we may conclude, not only from his not being the *Son's son* of Nebuchadnezzar, who, the Prophet Jeremiah had foretold was to reign over Babylon, but, likewise, from the short extent of his reign, which did not exceed nine months; for Daniel expressly mentions, ch. vii. 1, and viii. 1, his having visions in the *first* and *third* years of the reign of Belshazzar.

A modern author, indeed, the Rev. J. Jackson, in his Chronological Antiquities (a work which contains a vast fund of learning and information) attempts to prove, that Laborosoarchodus is the same with Belshazzar; an Hypothesis, supported long before by Scaliger in his Book De Emend. Temp. L. v. c. De Reg. Babyl.—See also his Animad. in Chron. Euseb. p. 91, ed. 1658. The Rev. author, however, in his reasonings on this subject, is by no means consistent with himself; for

in Vol. I. p. 403, he allows that Laborosoarchodus reigned no more than nine months, whereas Daniel, as I have observed before, mentions the *first* and *third* years of Belshazzar's reign. The same author also says, that when Laborosoarchodus was slain, Darius the Mede took the kingdom, p. 411; and yet the same author p. 408, asserts that the Medes were not engaged in the destruction of Babylon, since the Median empire had been destroyed some years before.

The last king of Babylon expressly mentioned as such in history, and who is said to have reigned seventeen years, is called by Berosus, Nabonnedus, by Megasthenes, Nabannidochus, (see Josephus *Kata Apionos* B. i. Tom. II. p. 451, and Eusebius *Evang. Pr.* B. ix. c. 41,) by Ptolemy in his *Canon Nabonadius*, and by Josephus in his *Jew. Ant.* B. x. c. xi. Naboandelus. This king must, likewise, be the Labynitus of Herodotus: (see *Herod. B. i. sect. 188, &c.*) since, under his reign, that author informs us, Babylon was taken by Cyrus, and as Belshazzar is said by Daniel ver. 30, 31, to be the last of the kings of Babylon, since after his death Darius the Mede took the kingdom, we may reasonably conclude, that Belshazzar was the same with Nabonnedus mentioned above, and the Labynitus of Herodotus.

It may, likewise, be observed, that it had been foretold by the Prophet Jeremiah xxvii. 7, as I have before remarked, that Nebuchadnezzar's son, and his son's son should reign over Babylon. His son was Evil-merodach, who succeeded him; and as neither Neriglissarus, the successor of Evil-merodach, nor Neriglissarus's son was the son's son of Nebuchadnezzar, there remains but one person to whom this distinction belongs, and that is this *last* king of Babylon.

The Reader, who would wish for further satisfaction on this point, may consult Prideaux in his *Connect. Hist. of Old and New Test.* Part I. B. ii. p. 90.

CCCCXXVIII.

Dan. ix. 1; see also v. 31, vi. 1. 6, &c. 28, xi. 1;

Tobit xiv. 15. דְּרִיֹּשׁ בֶּן אַחֲשֻׁרוּשׁ מִזֶּרַע מֶדִי אֲשֶׁר

הַמֶּלֶךְ עָלַי מַלְכוּת כַּשְׁדִּים

Eng. Trans.—*Darius the son of Ahasuerus of the seed of the Medes * which was made king over the realm of the Chaldeans.*

The Darius, here mentioned, has been supposed by many respectable

* In the margin of our authorized English translation, “ or, in which he,” &c.

authors to have been Cyaxares, recorded by Xenophon in his *Cyropædia* to be the son of Astyages, and who is called by Daniel ix. 1, Ahasuerus, by the author of the Book of Tobit, Assuerus, and in the Apocryphal part of Daniel, containing the Hist. of Bel and the Dragon ver. 1, Astyages.—See Usher's *Annal. Vet. Test. Period. Jul.* 4179; Prideaux's *Connect. Hist. Old and New Test. Part I. B. ii. Vol. I. p. 98, &c.*; Universal Hist. Ant. Part Vol. V. p. 44, Note D. ed. 8vo.; Houbigant *Bibl. Heb. Tom. IV. p. 803, 814*; and Wintle on Daniel, Prelim. Dissertat. p. xvii. &c., and Notes p. 83, 132.

St. Jerom informs us, that the LXX. in Dan. v. 31, for Darius read Artaxerxes.—See Flam. *Nobil. in Vers. Græc.*, and Wintle on Daniel l. c. The present copies of the LXX. coincide with the Heb. text. In Daniel xi. 1, for Darius the Mede they read Cyrus.—See above Note CXXIV.

CCCCXXIX.

Hosea v. 13, x. 6. מֶלֶךְ יָרֵב

Eng. Trans.—*King Jareb.*

Our English translators add in the margin in Hosea v. 13, two other interpretations, viz., "*the king of Jareb*," or, "*the king that should plead*." It remains to enquire which is the most eligible of these senses here given to the original word יָרֵב Jareb, and whether we should consider it as the name of a Person, or Place, or as an Appellative.

That this word is not the name of a Person seems probable, from the word מֶלֶךְ, which precedes, it not having the Article ה prefixed to it, which, agreeably to the nature of the Hebrew language, it ought to have when it precedes a Proper name.—See Poole's *Synopsis*, and Pococke on Hosea v. 13. For this observation we are indebted to Mr. Edward Lively, of Cambridge, whose immature death deprived our English translators of the Bible, in King James's time, of the advantage which would have resulted to them from his very extensive knowledge of the Oriental languages.—See Lewis's *History of the English Trans. of the Bible* p. 322. 2nd edit., and Newcome's *Histor. View of the English Biblical Trans.* p. 102, 103.

The respectable authors of the *Universal History Ant. Part Vol. IV. p. 319, Note M. edit. 8vo.* seem to think, that יָרֵב, Jareb, is a contraction of סַנְחֶרִיב Sennacherib, or, according to the Masoretical enunciation of the name, Senherib, who succeeded Shalmanezzer in the kingdom of Assyria. But this is too vague an opinion to command our assent.

The next sense in which this word has been considered, is, as the name of a Place, and in this sense it is taken by the Syriac translator, who renders the passage **מלך ירֵב**, The king of Jareb, and probably the LXX. (who translate it *Βασιλεὺς Ιαρεῖμ*,)* affixed the same meaning to it. But as there is no Place or City of the name of **ירֵב** to be met with in Scripture, or even in Profane authors, there is no reason, I think, without other evidence, to admit this interpretation. The Syriac Lexicographer Bar Bahlul, quoted by Pococke in his Commentary on Hosea, says, indeed, that **מלך ירֵב** is **מִצְרַיִם** Mizrain, or Egypt. But even supposing this to be true, it cannot apply to the passage under consideration; for as the same learned Commentator, whom I have just quoted, observes, in Hosea x. 5, 6, it is said—"The calves"—(or rather—the calf) "shall be carried unto Assyria for a present to king Jareb"—or supposing it a Place, "to the king of Jareb." It is, therefore, in Assyria, if anywhere, and not in Egypt, that Jareb is to be sought for.

The last sense which may be affixed to the word **ירֵב** Jareb is that of an Appellative; and this, I think, decidedly claims the preference; especially if we translate it with Symmachus, the Vulgate, St. Jerom, and others, *The revenger*, or read and translate with Newcome's learned friend on Hosea x. 6, **מלך ירֵב** *the hostile king*; probably Tiglath-pileser.—See ii. Kings xvi. 7, 8.

That eminent Biblical Scholar, the late Bp. Horsley, renders the words **מלך ירֵב** *the king who takes up all quarrels*.—See Bibl. Crit. Vol. III. p. 338, 365, IV. p. 72, 282.

CCCCXXX.

Hosea x. 14. **כַּשְׁדַּן שָׁלַם בֵּית אֶרְבֵּל**

Eng. Trans.—*As Shalman spoiled Beth-arbel.*

The antient versions and expositions of the Bible differ greatly in

* Grotius supposes the final letter in *Ιαρεῖμ* to be an error of the transcriber for β. That the letters μ and β are frequently mistaken in Greek MSS. I am free to acknowledge: (see Nos. CCLXI. CCLXX. CCLXXXVIII. CCCXVII.) but I am rather inclined to believe, that in this place this various reading in the final letter arises not from any error of the copyists, but from the LXX. translators reading thus originally in their copy; for it is evident that such a reading did exist in the antient Hebrew copies. St. Jerom on Hosea v. 13, observes, "Alii male legunt **יֵרֵב** per **ו** literam, quæ transfertur in Sylvas, pro **יֵרֵב**."—See Walton's Prolegom. to his Polyglott Bible p. 41, c. 2, and the Considerator Considered, by the same author, p. 105, first ed.

their explanation of this passage. The Roman, Aldine, and Complutensian editions of the LXX., with a slight variation in the former name, read, *Ὡς αρχων Σαλαμαν* (Ald. *Σαλαμα*, Complut. *Σαλμανα*) *ἐκ τοῦ οἴκου τοῦ Ιεροβοαμ*, κ. τ. λ., and thus the Arabic version: from whence we must conclude, that the copy from which the LXX. translated, read, כשר *as a prince*, or, *as the prince*, for כשר בבית *of the house*, for בית, and ירבעם *Jeroboam*, for ארבאל *Arbel*; unless we suppose the latter of these names an error of the copyists of the LXX. for Ιεροβααλ, as the Alexandrian and another antient MS. quoted by Fl. Nobil. read in conjunction with Jerom and others, and that they found in their Hebrew copy ירבעל *Jerobaal*, a reading which the Vulgate appears, likewise, to have adopted, though it renders the passage differently, viz.: “Sicut vastatus est Salmana, a domo ejus qui judicavit Baal.”—Compare Judg. vi. 32.

The reading of the Syriac version, which, for בית ארבאל, has בית-אל, does not merit our attention; nor do I think that the Targum of Jonathan, (which, after mangling this passage by omitting בית, and the latter syllable of ארבאל, translates it, *as a peaceable man is destroyed by an ambush in time of war*,) is more happy than the Syriac in its explanation of this passage.

Aben Ezra, and Rabbi Tanchum, as they are quoted by Pococke in his Comment. on Hosea, seem to think, that שלמן *Shalman*, is a contracted mode of writing the name of שלמנאסר *Shalmaneser*, the king of Assyria; and in this they are followed by Lively and others. Grotius proposes to read, כשר צלמנע ביד ירבעל *like the destruction of Zalmunna by the hand of* (or, *by*) *Jerubbaal*. And lastly, Houbigant, who though he highly approves of the alteration of the text made by Grotius in the latter part of it, yet considers שלמן *Shalman*, as the name of a City so called from Zalmunna, one of the kings of Midian, discomfited and slain by Jerubbaal or Gideon.—See Judges viii. 4—21.

These are the principal interpretations given to this passage; but as it is evident that all of them cannot be right, it remains for us to consider, which, amidst such discordancy of opinions, may be the true.

That the interpretation of the LXX., as it stands at present in the principal edited copies cannot be right, is apparent from its being deficient in grammatical construction. The passage in the LXX. is as follows: *Ὡς αρχων Σαλαμαν* (Ald. *Σαλαμα*, Compl. *Σαλμανα*) *ἐκ τοῦ οἴκου τοῦ Ιεροβοαμ* (Alex. *Ιεροβααλ*) *ἐν ἡμέραις πολέμου μῆτερα ἐπὶ τέκνοις ἠδαφισαν*, οὕτως κ. τ. λ. In this passage we may observe that the Nominative case

has no singular verb on which to depend; and so closely has the Arabic version followed the LXX., as to place the verb, in the same manner, in the plural number; an error which the editor and translator has attempted to remove by an improper punctuation, and as improper a translation. The present Grammatical construction in the LXX. may be emended, indeed, by a very slight alteration of the text, reading *ἠδαφισεν* for *ἠδαφισαν*; but the sense of the passage will still remain equally obscured; and we are still at a loss to know, who was this Salaman, (called in Ald. Salama, and in Compl. Salmana) of the house of Jeroboam. If, indeed, we read with the Alexandrian MS. and others, *Ιεροββαλ*, we are naturally directed to a part of Sacred History, Judges viii., where Jerubbaal is recorded to have slain Zalmunna, or, as he is there called by LXX. Salmana. In order, therefore, more clearly to comprehend how this passage in Hosea is to be referred to the History alluded to, we must, in part, relinquish the mode of rendering it, adopted by the LXX., and have recourse to such as seems more accommodated to it. The Vulgate, evidently referring to this History, reads, “*Sicut vastatus est Salmana a domo ejus qui vindicavit Baal*,” As Salmana was destroyed by the house of him who revenged Baal, that is, by Gideon called Jerubbaal.—See Judges vi. 31, 32. And in this sense it is taken by Grotius, as we before observed, who retains the name of Jerubbaal, and changes *בביר*, as probably it was formerly read, or *ביר*, as it is at present read, into *ביר* *by the hand*; an alteration, which, though I do not think it is absolutely necessary, literally correspond to the truth.—See Judges viii. 21. This reading of the text by Grotius, and, in part, approved of by Houbigant, is adopted by Archbp. Newcome in his valuable version of the Minor Prophets.

Those who suppose that *שלמן* Shalman, is here put contractedly for *שלמנאסר* Shalmaneser, support their argument by producing examples of Proper names thus contracted; (see Lively on Hosea x. 14, in the Crit. sacr. Vol. IV. col. 6353) and by referring the event, to which the Prophet is here supposed to allude, to the invasion of Samaria by Shalmaneser, in the first year of the reign of Hosea, who then became tributary to the Assyrian king.—See ii. Kings xvii. 1—3. But to this interpretation Grotius objects by observing, that the passage of Hosea above quoted was written before the death of Shalmaneser, if the date at the beginning of the Book of Hosea is to be extended to the whole Book.

After all, however, it is possible, nay, probable, that the allusion here

made to Shalman's destroying Beth-arbel may be to a fact at that time well known, but not mentioned in Scripture, or in other writings.—See Vatablus and Archbp. Newcome on Hosea x. 14. And of this opinion appears to be the late Bp. Horsley in his valuable Notes on Hosea, which came to my hands after the above was written.—See Bibl. Crit. Vol. IV. p. 155.

A few Heb. MSS. collated by Kennicott and De-Rossi, and the Bibl. Soncin. read **בֵּית אֲדֵבֶל** Beth-adbel, for **בֵּית אֲרֵבֶל** Beth-arbel. The present reading is right, though Commentators are by no means agreed as to the situation of the place.

CCCCXXXI.

Joel i. 1. **יֹאֵל בֶּן פֶּתוּאֵל**

Eng. Trans.—*Joel the son of Pethuel.*

The LXX. translators, who are followed by the Syriac and Arabic, read *Bathouel*; from whence it is not improbable that they found in their copies **בַּתְּוֹאֵל** Bathuel, though no such various lection is to be met with among the collated Heb. MSS.

CCCCXXXII.

Zeph. i. 1. **— בֶּן חִזְקִיָּה**

Eng. Trans. — *the son of Hizkiah.*

For **בֶּן חִזְקִיָּה** the son of Hizkiah, three Heb. MSS. collated by Kennicott, and two by De-Rossi read, with the Syriac version, **בֶּן חִלְקִיָּה** the son of Hilkiah: and this was originally the reading of two other MSS. collated by Kennicott.

CCCCXXXIII.

Zech. vi. 10. **חֵלְדַּי**

Eng. Trans.—*Heldai.*

Zech. vi. 14. **חֵלֶם**

Eng. Trans.—*Helem.*

It is probable that the latter of these names has been corrupted, and that we ought to read with the Syriac version in Zech. vi. 14, **חֵלְדַּי** as in Zech. vi. 10.—See Archbp. Newcome p. 187, and Pr. Blayney p. 28, on Zechariah.—See below No. CCCCXXXV.

CCCCXXXIV.

Zech. vi. 10. טוביהו ; Zech. vi. 14. טוביה

Eng. Trans.—*Tobijah.*

Many Heb. MSS. and several antient editions read in Zech. vi. 10, for טוביהו Tobijahu, טוביה Tobijah, as in the latter of these places.—See below No. CCCCXXXV.

CCCCXXXV.

Zech. vi. 10. יאשיה בן צפניה

Eng. Trans.—*Josiah the son of Zephaniah.*

Zech. vi. 14. חן בן צפניה

Eng. Trans.—*Hen the son of Zephaniah.*

Houbigant, who is followed by Archbp. Newcome, thinking that the same person is referred to in both these places, proposes to read with the Syriac version in the latter verse, יאשיה Josiah, for חן Hen, or dropping the name חן entirely, to preserve a reference to the person, by calling him in general terms, the son of Zephaniah. Pr. Blayney in his Notes on Zechariah p. 27, 28, has shown that the reading in the latter of these passages yields a sense, which by no means militates against that of the former passage. The Professor's words are these: "Heldai—Hen. These names in the Hebrew differ from those which appear ver. 10, Dathius, who allows, as most do, that there has been an error in transcribing, is not quite accurate in saying that the antient interpreters afford no means of correction, since Syr. plainly reads the same names in both verses. But, perhaps, this is more than can well be granted. For though it may be easy to conceive how חלדי may have been corrupted into חלם or חלמ, by changing די into מ, the difference between יאשיה and חן is too great to suppose that one could be accidentally substituted for the other. Nor is there equal reason for requiring a sameness in both instances. It might reasonably be expected, that the same three who were taken to be witnesses, should be present at the transaction. But that Josiah was to be a witness, or present, is not so much as hinted. It is only said that the Prophet was to take the others with him into the house of Josiah, where the crown was to be made. It is possible that the artist himself was not at home, and that the business was executed by his brother, whose name was Hen; in which case Hen being present at the delivery,

would have been called upon to remember. For these reasons I would change Helem into Heldai, but retain Hen." After all, however, I am inclined to think, that the latter of these passages is corrupted, though in what manner it is to be corrected, consistent with the dictates of sound criticism, I am, at present, not competent to determine.

It may not be improper to remark, that in the LXX., Syriac, and Arabic versions, the names הלם Helem, טוביה Tobijah, ידעיה Jedaiah, and הן Hen are rendered as Appellatives.

CCCCXXXVI.

Zech. xii. 12—13. שמעי—נתן

Eng. Trans.—*Nathan—Shimei.*

Most Commentators on Zechariah, and amongst them, two of the latest and the best, Archbp. Newcome and Pr. Blayney, suppose Nathan here mentioned, to be the immediate descendant of David, and brother to Solomon.—See i. Chron. iii. 5, and Tab. XI. No. 1.

For שמעי the LXX., Syriac, and Arabic versions read שמעון Simeon, a reading noticed in the margin in some of the later editions of our authorized English translation, and adopted by Archbp. Newcome and Pr. Blayney.—See their versions of this passage, and their Notes on it. Archbp. Secker, however, seems to think that Shimei as well as Nathan, might be the names of persons who lived nearer the prophet's time than has been generally supposed.—See Appendix to Archbp. Newcome's version, &c. of the Minor Prophets, p. 244, 245.

CCCCXXXVII.

i. Esdras iv. 29.—Απαμην την θυγατερα Βαρτακου του
θαυμαστου την παλακην του βασιλεως.*

Eng. Trans.—*Apame the king's concubine, the daughter of the
admirable Bartacus.*

Josephus, who relates the story of the contest of the Three Young Men as it is given us in i. Esdras iii. iv., introduces the third young man among other things saying, Και τον Βασιλεα—ειδον ποτε ὑπο της Παβεζακου του Θεμασιου παιδος Απαμης, παλλακης δ'αυτου, ραπιζομενον; I once saw the

* Darius.—See i. Esdras iii. 1. &c., and Josephus Jew. Ant. B. xi. c. iii. sect. 1.

king — smitten on the face by Apame, the daughter of Rabsases Themasius, his concubine.—*Whiston's trans.* Probably, Josephus wrote, του θαυμασιου, or, του θαυμαστου, as in i. Esdras.—See Josephus Jew. Ant. B. xi. c. iii.—See also the margin of Eng. Bible i. Esdras iv. 29.

CCCCXXXVIII.

i. Esdras v. 15, 16. Κιλαν—Αζηναν—* Αζαρας—
Αννις, Ed. Rom.; Κιλαν—Αζητας—Αζαραν—
Ανανιας, Ed. Ald.; Κιλαν—Αζητας—* Αζουρας—
Αννιας, Ed. Alex.

Eng. Trans.—*Ceilan—Azetas—Azuran—Ananias.*

These names are not to be found in the original Catalogues in Ezra ii. and Nehemiah vii.

CCCCXXXIX.

i. Esdras v. 30. Ουτα—Κηταβ.

Eng. Trans.—*Uta—Cetab.*

These two names are not to be met with in the original Catalogues in Ezra and Nehemiah, but are inserted in the Aldine and Alexandrian copies of the LXX, in Neh. vii. 48, the former of which for Κηταβ reads Κιταρ, and the latter Κηταρ.

CCCCXL.

i. Esdras v. 31. Χασεβα.

Eng. Trans.—*Chaseba.*

This name has none to correspond to it in the Catalogues of Ezra and Nehemiah.

CCCCXLI.

i. Esdras v. 31. Ασαρα.

Eng. Trans.—*Azara.*

This has, likewise, no name to correspond to it in the Catalogues of Ezra and Nehemiah.

* * Αζαρον, as it is read in the Rom. ed. and Αζουρον, as in the Alex., I suppose to be the Genitive cases of Αζαρας and Αζουρας.

CCCCXLII.

i. Esdras v. 31. Φαρανεμ, Edd. Rom. Ald.

Φαρανειμ, Ed. Alex.

Eng. Trans.—*Pharacim*.

This name, also, does not occur in the Catalogues of Ezra and Nehemiah.

CCCCXLIII.

i. Esdras v. 32. Κουθα.

Eng. Trans.—*Coutha*.

This name is not to be found in the above mentioned Catalogues.

CCCCXLIV.

i. Esdras v. 34. Σαρωθι—Μισαιας—Γας—Αδδους—
 Σουβα—Αφερρα—Βαρωδεις—Σαφαγ, Ed. Rom.;
 Σαρωθι—Μισαιας—Γαρ—Αδδους—Σουβας—
 Αφερρα—Βαρωδεις—Σαβατ, Ed. Ald.; * Σαρωθιε
 —Μασιας—Γας—Αδδους—Σουβας—Αφερρα—
 Βαρωδεις—Σαφατ, Ed. Alex.

Eng. Trans.—*Sarothie—Masias—Gar—Addus—Suba—Apherra—
 Barodis—Sabat*.

None of these names are to be met with in the Catalogues of Ezra and Nehemiah.

CCCCXLV.

i. Esdras v. 40. Ατθαριας.

Eng. Trans. *Atharias*.

i. Esdras ix. 49. Ατθαρατης.

Eng. Trans.—*Attharates*.

If the Reader will compare the passages in i. Esdras v. 40, and ix. 49, with their corresponding passages in Ezra ii. 63, Neh. vii. 65, viii. 9,

* In the London Polyglott Σαρουθιε; but the true reading is Σαρωθιε.—See Grabe Prol. c. ii.

and also Neh. x. 1, he will clearly perceive, that the compiler of i. Esdras has mistaken the title of dignity, or honor, for the name of a person; an error, which has been pointed out, likewise, by our English translators in the margin of i. Esdras v. 40.

CCCCXLVI.

i. Esdras v. 69. Ασβαναφας, Ed. Rom.

Ασβασαρεθ, Edd. Ald. Alex.

Eng. Trans.—*Asbazareth*.*

This is another name for Esar-haddon.—See Ezra iv. 2; see also Table of Kings of Assyria Append. Tab. III. Note (o) Esar-haddon.

CCCCXLVII.

i. Esdras vi. 18; see also ver. 20. Παρεδοθη Σαβανασσαρω Ζοροβαβελ τω επαρχω, Ed. Rom.; Παρεδοθη Ζοροβαβελ και Σαναβασσαρω τω επαρχω, Edd. Ald. Alex.

Eng. Trans.—*They were delivered to Zorobabel and to Sanabassar the ruler.*

See the Note added by our English translators in the margin of i. Esdras vi. 18.—See also above No. CXXVI.

CCCCXLVIII.

i. Esdras viii. 48. Αννουος—εκ των υιων Χανουναιου, Edd. Rom. Ald.; Αννουος—εκ των υιων Χανουναιου, Ed. Alex.

Eng. Trans.—*Annuus of the sons of Channuneus.*

No name corresponding to Annuus exists in the parallel passage in Ezra viii. 19. The persons mentioned in Ezra are said to be the sons of Merari. It appears not improbable, that the compiler of the catalogue in i. Esdras viii., made use of a corrupted copy of the Hebrew original, and that for —ואת-חשביה ואת וישעיה מבני מררי אחיו And Hashabiah, and with him Jeshaiiah of the sons of Merari, his brethren—Ezra viii. 19, he found in

* Some editions read Azbazareth.

his copy,—*ואת-חשב־יה ואננו והושעיה מבני חנוני אחיו* And Hashabiah, and *Annu*, and *Hoshaiah*, of the sons of *Hanuni*, his brother; and that from hence originated the errors which are to be found in the passage of i. Esdras.

CCCCXLIX.

i. Esdras ix. 14. Λευις.

Eng. Trans.—*Levis*.

See Note on Tab. X. No. 3, Part II. (*ca*) Shabbethai, Vol. I. p. 173.

CCCCL.

ii. Esdras xiv. 24. Echanus.

Eng. Trans.—*Ecanus*.

Our English translators add in the margin, or *Banus*; which I suppose to be a various reading of this name.

CCCCLI.

Tobit i. 14.—Παρεθεμην Γαβαηλω τω αδελφω Γαβρια.

Eng. Trans.—*Left in trust with Gabael, the brother of Gabrias*.

Tobit iv. 20.—Παρεθεμεν *Γαβαηλω τω του Γαβρια.

Eng. Trans.—*I committed—to Gabael the son of Gabrias*.

As these are the only two passages in Tobit in which mention is made of the affinity of Gabael and Gabrias, we cannot determine, with certainty, how the text of the Greek version ought to be emended. It is probable, however, that the word *αδελφω* has been omitted in the latter of these passages, since, as Houbigant observes, this word might much more easily be omitted in this place before *του Γαβρια*, than in the former place, be mistaken for *υτω*, or be added, if the transcriber did not find it in his copy.

The Hebrew version of Tobit published by Fagius reads in both places *בן גבריאל עביאל* Abbiel the son of Gabriel. That by Sebast. Munster, in the former passage has *אחי גבאל* Gabel my brother, (i. e. Tobit's) and in the latter *אחי קרובי גבאל* Gabel my brother, my relation, or, who had formerly been my neighbour.—Compare Tobit i. 14.

* Alex. incorrectly *Γαμαηλω*.

In Tobit v. 6, in LXX., the angel Raphael calls Gabael *τον αδελφον ημων*, for which the Syriac version reads *τον αδελφον υμων*, both which translations, perhaps, may be reconciled by attending to what the angel says to Tobias in ver. 12 of that chapter.

The name of Gabael occurs, likewise, in Tobit iv. 1, v. 6, ix. 2, 5, x. 2. In the two former of these places, as well as in those above quoted, the Syriac version in the London Polyglott reads Gabrael, (the name it gives also to Gabrias) but in ch. ix. x. Gabael; a variation which may probably be attributed to the translator making use of two different copies.—See the Var. lect. Syr. on Tobit vii. 10, in Vol. VI. of Walton's Polyglott. The Syriac MSS. of the Apocrypha vary in expressing this name.—See the Var. lect. Syr. &c. on Tobit i. 16.

CCCCLII.

Tobit xiv. 10. *Αμαν.*

Eng. Trans.—*Aman.*

Grotius on this place observes, “Quod hic in Græco sequitur de *Amane*, qui Achiacharo malum moliens ipse exitium invenit, ex historia de Mardochæo huc imprudenter translatum videtur a scriba aliquo Græco.” If this were the case, well might this learned author affirm, that this part of the history was “huc *imprudenter* translatum,” since it militates against all chronology, even allowing to Tobit that great extent of years which he is reported, in the Greek version, to have seen. But the truth is, there is no sufficient reason for supposing any allusion here to the history of Mordechai and Haman as recorded in Esther.—See Houbigant Vol. II. p. 576. The Syriac version for Aman reads Acab.

CCCCLIII.

Tobit xiv. 10. *Μανασσης.*

Eng. Trans.—*Manasses.*

Junius and Tremellius would read here Nasbas.—Compare Tobit xi. 18, and marg. of Eng. trans. But I see no good reason for this alteration of the text.

CCCCLIV.

Tobit xiv. 15. *Ναβουχοδονοσορ.*

Eng. Trans.—*Nabuchodonosor.*

This was Nabopolassar, or Nebuchadnezzar *the first*, and Father of

Nebuchadnezzar the Great.—See Usher's *Annal. Vet. Test. Per. Jul.* 4088, and Prideaux's *Connect. Hist. Old and New Test.* p. 37—39.

CCCCLV.

Judith i. 1, 5, &c. Ἀρφαξάδ.

Eng. Trans.—*Arphaxad.*

Archbp. Usher in his *Annal. Vet. Test. Per. Jul.* 4057, 4058; Prideaux in his *Connect. Hist. Old and New Test. P. I. B. i.* p. 28; Petavius in his *Doctr. Temp. L. xiii. c.* 26, and in his *Rat. Temp. L. ii. c.* 6, make Arphaxad to be the same with Deïoces mentioned by Herodotus *B. i. c.* 99—101. But Calmet and Houbigant, following Bernard de Montfaucon in his *Verité de L'Histoire de Judith*, suppose, with much more probability, I think, that Arphaxad was the same with Phraortes of Herodotus, the son and successor of Deïoces in the kingdom of Media; and in this conjecture they are supported by the corresponding characters of this person, as given us by Herodotus and the author of the Book of Judith.—See Calmet in his *Comment. on Judith*, and *Dict. Art. II. ARPHAXAD PHRAORTES*; and Houbigant *Pref. to the Book of Judith, Heb. Bible Vol. II.* p. 581, 582.*

CCCCLVI.

Judith i. 6. Εἰριωχ ὁ βασιλεὺς Ελυμαίων.

Eng. Trans.—*Arioch the king of the Elimeans.*

The Aldine, Complutensian and Alexandrian editions read Ἀριωχ, and thus the Syriac version.

CCCCLVII.

Judith xvi. 7. Υἱοὶ Τίτανων.

Eng. Trans.—*The sons of the Titans.*

See Grotius on Judith ix. 2, 3, and Houbigant on Judith xvi. 7, and the LXX. version ii. Sam. v. 18.

* The respectable authors of the *Ant. Univ. Hist.* in their *History of the Assyrians B. i. c. viii. Vol. IV. p.* 327, 328, and *Notes*, edit. 8vo. make Arphaxad, mentioned in Judith i. 1, &c., the same with Phraortes; but in their *History of the Medes B. i. c. x. Vol. V. p.* 18 and 28, and *Note* (see also their *Chronology Vol. XXI. p.* 55,) they expressly, (but very inconsistently) say, that it was Deïoces, and not his son and successor Phraortes, who was the Arphaxad of the Book of Judith.

CCCCLVIII.

Prol. ii. to Ecclus. *Ἐπὶ τοῦ Εὐεργέτου βασιλεως.*

Eng. Trans.—*When Euergetes was king.*

i. Macc. xv. 16. *Πτολεμαῖος βασιλεὺς.*

Eng. Trans.—*King Ptolemee.*

The king here mentioned was Ptolemy Euergetes, the Second, commonly called Physcon, son of Ptolemy Epiphanes, and brother to Ptolemy Philometor, whom, after his deposition, he succeeded in the kingdom.—See Usher in his *Annal. Per. Jul.* 4575, Grotius on *Ecclus.* and *Macc.* ll. cc., and Prideaux in his *Connect. Old and New Test.* P. ii. B. iv. Vol. II. p. 226.

CCCCLIX.

i. Macc. i. 18, x. 51.—*Πτολεμαῖος βασιλεὺς Αἰγυπτου.*

Eng. Trans.—*Ptolemee king of Egypt.*

ii. Macc. i. 10. *Πτολεμαῖος ὁ βασιλεὺς.*

Eng. Trans.—*King Ptolemeus.*

ii. Macc. iv. 21.—* *Πτολεμαῖος ὁ Φιλομητωρ βασιλεὺς.*

Eng. Trans.—*King Ptolemeus Philometor.*

ii. Macc. ix. 29. *Πτολεμαῖος ὁ Φιλομητωρ.*

Eng. Trans.—*Ptolemeus Philometor.*

ii. Macc. x. 13. *Ὁ Φιλομητωρ.*

Eng. Trans.—*Philometor.*

The king of Egypt mentioned in the above passages was Ptolemy Philometor, son of Ptolemy Epiphanes.

With respect to the name of this king which occurs in ii. Macc. i. 10, the Reader may consult what has been said in my observations on the Books of Maccabees Tab. XXII., and below No. CCCCLXXIV.

* *Πτολεμαῖος* is wanting in the Alexandrian copy of the LXX., and in nine other MSS., though in Alex. MS. it is inserted in a smaller character.

In the iii. Book of Maccabees i. 1, iii. 9, vii. 1, Ptolemy Philopator is called by the Syriac translator Ptolemy Philometor; but this is evidently a mistake, as appears from several concurrent circumstances in the iii. Book of Macc. For, first, it was Ptolemy Philopator, and not Ptolemy Philometor, who defeated Antiochus in the battle near Raphia. —Compare iii. Macc. i. 5, 6. Polybius B. v. p. 425, 426. Secondly, Arsinoe, mentioned iii. Mac. i. 28, was not the sister of Ptolemy Philometor but of Ptolemy Philopator. Thirdly, the High-priest who opposed the entrance of Ptolemy Philopator into the temple, was Simon ii., (see ii. Macc. ii.) whereas the High-priests in the time of Ptolemy Philometor were iii. Onias, Jason, Menelaus, Alcimus, and the Maccabees: we must conclude, therefore, that in the Syriac version for *ⲡⲧⲟⲗⲉⲙⲁⲓⲟⲥ ⲙⲁⲥⲟⲗⲉⲙⲉⲧⲟⲥ* Ptolemeus Philometor, was originally read *ⲡⲧⲟⲗⲉⲙⲁⲓⲟⲥ ⲙⲁⲥⲟⲗⲉⲙⲉⲧⲟⲥ* Ptolemeus Philopator, or that the Syriac translator, or the transcriber of the Greek copy from which the version was made, designedly read Ptolemy Philometor, under the idea that the persecutions of the Jews recorded in the iii. Book of Macc. were the same with those mentioned in ii. Macc. vi. vii., and which were brought upon them by Ptolemy Philometor.

CCCCLX.

i. Macc. iii. 28; ii. Macc. iv. 45. *Πτολεμαῖος ὁ Δορυμενους.*

Eng. Trans.—*Ptolemee the son of Dorymenes.*

ii. Macc. vi. 8. *Πτολεμαῖος.**

Eng. Trans.—*Ptolemee.*

ii. Macc. viii. 8. *Πτολεμαῖος ὁ Κοίλης Συρίας καὶ Φοινίκης στρατηγός.*

Eng. Trans.—*Ptolemeus the governour of Cœlosyria and Phenice.*

ii. Macc. x. 12. *Πτολεμαῖος ὁ καλουμένος Μακρῶν.*

Eng. Trans.—*Ptolemeus that was called Macron.*

The most judicious Commentators on the Bible and the best Historians agree in making Ptolemy the governor of Cælo-Syria and

* The Rom. ed. reads *Πτολεμαίων ὑπερτιθεμένων*—.

Phœnice, and Ptolemy surnamed Macron, the same with Ptolemy the son of Dorymenes. In the second, indeed, of the places above quoted, the Roman edition of the LXX. reads Ptolemys, in the Plural number; but the Aldine, Complutensian and Alexandrian copies have Ptolemy, in the Singular, which Grotius and Houbigant in their Notes on the place, with reason prefer.

In ii. Macc. x. 12, the Vulgate very improperly renders Μακρων by Macer; an error which is to be found, likewise, in the Latin translation of the LXX. in that place in the London Polyglott. The text of the Syriac version, also, as well as its Latin interpretation of this passage are erroneous; the Syriac version reading ܡܚܒܐ, and the Latin interpreter translating it, *Macedo*, the Macedonian. The original reading was doubtless ܡܚܘܢ Macron, and the diacritical point of the ܚ, Dolath having been erroneously substituted for that of the ܚܝܝܬ Rish, and the translator finding in his copy the corrupted word ܡܚܒܐ Macdon or Macedon, rendered it *Macedo*, the Macedonian; contrary, I presume, to Grammatical propriety, which would require the word to be differently written.

CCCCLXI.

i. Macc. v. 6; ii. Macc. viii. 30, 32, ix. 3, x. 24, 32, 37. Τιμοθεος.

Eng. Trans.—*i. Timotheus.*

i. Macc. v. 11, 34, 37, 40; ii. Macc. xii. 2, &c. Τιμοθεος.

Eng. Trans.—*ii. Timotheus.*

Grotius in his Notes on ii. Macc. xii. 2, asserts that the Timotheus there mentioned, is the same with the Timotheus mentioned in i. Macc. v. 6, and in the subsequent passages above quoted; and on this supposition, that learned writer founds an argument to prove, that the Epitome of Jason ended at ii. Macc. xi., and that what is related of Timotheus in ii. Macc. xii., is prior in time to what is recorded of the person of the same name in ii. Macc. x. But, however ingenious this hypothesis may be, I think it equally consistent with historical truth to suppose, that the chronological arrangement in the above mentioned chapters continues uninterrupted, and that the Timotheus recorded in i. Macc. v. 34, 37, 40, and ii. Macc. xii. 2, &c., is a different person from the Timotheus specified in i. Macc. v. 6, 11, ii. Macc. viii. 30, &c.

And in this I am supported by the concurrent opinions of Usher, Prideaux, and Calmet.—See Usher's *Annal. Per. Jul.* 4550, p. 49; Prideaux's *Chron. Table* at the end of his *Connect. Hist. Old and New Test. Per. Jul.* 4551, and Calmet's *Dict. Art. ii. Timothy*.

CCCCLXII.

i. Macc. v. 18, 56; see also ver. 60, and ii. Macc. viii. 22, x. 19. *Ιωσηφος ὁ τοῦ Ζαχαρίου.*

Eng. Trans.—*Joseph the son of Zacharias.*

In ii. Macc. viii. 22, it is said, that Judas Maccabeus “Joined with himself his own brethren, leaders of each band, *to wit*, Simon, and Joseph, and Jonathan:” but as it is expressly said i. Macc. ii. 1—5, that Mattathias had *five* sons, who are there recounted, and as Joseph is not among the number, and as he is also in two places said to be the son of Zacharias, the expression of Judas's *own brethren* must be taken in a less restricted sense than it would be if applied only to Simon and Jonathan. Possibly, Joseph might have married a daughter of Mattathias, and thus acquired the appellation given to him ii. Macc. viii. 22, of *Judas's own brother*.

CCCCLXIII.

i. Macc. ix. 36, 37.* *Οἱ υἱοὶ Ιαμβρι*, Edd. Rom. Ald.; *Οἱ υἱοὶ Αμβρι*, Ed. Complut. and a few MSS.; ver. 36, *Οἱ υἱοὶ Ιαμβρεῖν*, ver. 37, *Οἱ υἱοὶ Ιαμβριν*, Ed. Alex.

Eng. Trans.—*The sons of Jambri.*

The Syriac version agrees with the Complutensian edition of the LXX. in reading *Αμβρι*, and thus our English translators in the margin. Josephus in his *Jew. Ant. B. xiii. c. i.* calls these enemies of the Maccabees *Οἱ Αμαραιοὶ παῖδες*.

CCCCLXIV.

i. Macc. ix. 66. *Οδοαρρης.*

Eng. Trans.—*Odonarkes.*

The Aldine, and Complutensian editions, and the Alex. and some

* In both places two MSS. read *Αμβρει*, and one *Ιαβρειμ*; and one MS. in ver. 36. *Αμβροι*, and in ver. 37, *Ιαμβροι*.

other MSS. of the LXX. read *Οδομηρα*; the Syriac version *Odura*, and the Vulgate *Odares*. Our English version reads in the margin *Odomarra*. Junius and Tremellius consider it as a corrupted Greek word, for *Οδοιρής* viarum insidiator.

CCCCLXV.

i. Macc. xi. 17. *Ζαβδιηλ*.*

Eng. Trans.—*Zabdiel*.

This person, who slew Alexander king of Syria, is called by Josephus in his *Jew. Ant.* B. xiii. c. iv. *Ζαβηλος*, and by the Syriac translator of the books of Macc. *Zariel*; both corruptions of *Ζαβδιηλ* or *Ζαβδιηλος*. Diodorus Siculus (in Photius's *Extracts* B. cexliv.) calls him by quite a different name, *Διοκλής* *Diocles*.

CCCCLXVI.

i. Macc. xi. 32. *Βασιλεὺς Δημητριὸς Λασθενεὶ τῷ πατρὶ χαιρεῖν*.

Eng. Trans.—*King Demetrius unto his father Lasthenes sendeth greeting*.

The title of Father here given by Demetrius to Lasthenes is meant only as a title of respect and honour, and is not intended to convey any idea of affinity. And thus in the preceding verse, Lasthenes is called by Demetrius *Συγγενής*, which our translators render with great propriety, *cousin*, though the word is at present rather obsolete.—See Johnson's *Dict.* word, *Cousin*. And in ver. 30, Jonathan is styled by Demetrius, his brother.—See Note in *Tab. XXIII.* Note (y) *Lysias*, &c. Vol. I. p. 329.

CCCCLXVII.

i. Macc. xi. 39, 54, 56, xii. 39, 42, 49, xiii. 1, &c., xiv. 1, xv. 10, &c. *Τρυφῶν*.

Eng. Trans.—*Tryphon*.

This has generally been supposed to be the surname assumed by this person, whose treachery and other crimes are recorded in i. Macc. xi., and in the subsequent chapters. His original name was *Diodotus*.

* Two MSS. read *Ζαβηλ* and one *Ζαδιηλ*.

Appian in Syrian Wars p. 213, edit. Tollii, Παρα δε την αναρχιαν τηνδε, δουλος των Βασιλεων Διοδοτος παιδιον Αλεξανδρον εξ Αλεξανδρου του νοθου και την Πτολεμαιου θυγατρος, επι την Βασιλειαν ηγαγε· και το παιδιον κτεινας, αυτος επετολμησε τη αρχη, Τρυφων αφ' εαυτου μετονομασθεις. Strabo, also, B. xiv. p. 954, Edit. Oxon. speaking of the same person, says, Διοδοτος ο Τρυφων προσαγορευθεις; though it must be confessed that in B. xvi. p. 1069, that excellent author, (if I rightly understand the passage) makes Diodotus the surname. Possibly, however, the two names Διοδοτος and Τρυφων, may have been erroneously transposed.—See Josephus Jew. Ant. B. xiii. c. v., and the Epitome of Livy B. LV.

CCCCLXVIII.

i. Macc. xi. 39. Ειμαλκουναι, Ed. Rom.; Σιμαλκουναι, Ed. Ald.; Σιμαλκουμε, Ed. Complut. and four MSS.; Σινμαλκουη, Ed. Alex.

Eng. Trans.—*Simalcue*.

The Vulgate version reads Emalchuel, or, according to Drusius in his Notes on i. Macc. xi. 39, Elmalchuel, and the Syriac version Malchus, in which manner Josephus, likewise, in his Jew. Ant. B. i. c. ix. expresses the name. Eusebius in his Chron. p. 71, reads Ευχαλκους, which Scaliger in his Notes on that passage corrects from Josephus, quoted above, Μαλχος. The initial letter in this name in all the principal editions of the LXX., except the Roman, is evidently erroneous, owing to the similarity in the MSS. of the uncial letters E and Σ. How to correct the other errors in this name, and to point out the true reading, is a matter of greater difficulty. Two learned men, Grotius and Prideaux, have attempted it, though, proceeding on different principles, their conclusions are different. Grotius in his Note on this name in i. Macc. thinks that the Greek text ought to be corrected from the Vulgate version, and that we should read Ελμαλκουελ Elmalchuel, a name, signifying in Arabic, *God is his king*, and that for Μαλχος, as Josephus writes it, we ought to read Μαλχουηλος, the Arabic  Al, being sometimes added to Proper names, and at other times omitted.—Prideaux in his Connect. Hist. Old and New Test. P. ii. B. iv. Note p. 215, observes, that this name was formed from the Arabic Almelech, *the king*; a name given to Zabdiel from his office, he being King, or Phylarch of part of Arabia.—Compare Josephus Jew. Ant. B. xiii. c. iv.

Strabo B. xvi. p. 1070, and Casaubon's Note on the place, and Suidas V. Φυλαρχης.

I confess that Prideaux's explanation of this name, which makes it a name of office, seems to me better adapted to this place in i. Macc., than making it a Proper name, as Grotius does; though it were to be wished that Prideaux had accounted for the various terminations of this name, as exhibited in the different editions of the LXX., and in the antient versions.

CCCCLXIX.

i. Macc. xi. 70. Ματθαθιας ὁ τοῦ Ἀβεσσαλωμου.

Eng. Trans.—*Mattathias the son of Absalom.**

Josephus in his Jew. Ant. B. xiii. c. v. calls this captain of the Jews Μαθθιας (MSS. Ματθαθιας) ὁ Ἀψαλωμου, and thus the latter name is expressed in the Complutensian edition, and in the Alex. and some other MSS. of the LXX.

CCCCLXX.

i. Macc. xi. 70. Ιουδας ὁ τοῦ Χαλφι.

Eng. Trans.—*Judas the son of Calphi.*

Josephus in his Jew. Ant. B. xiii. c. v. reads Ιουδας ὁ Χαψαιου.

CCCCLXXI.

i. Macc. xii. 7. Δαρειος.

Eng. Trans.—*Darius.*

There was no king among the Lacedæmonians called Darius. We ought to read with Josephus Jew. Ant. B. xiii. c. v. Ἀρειος Arius, as Drusius, Grotius, our English translators in the margin, and Houbigant on Macc. have well conjectured. This king was the thirty-sixth of the family of Agis, and succeeded Cleomenes as king of Lacedæmon. —See Notes on Table of Jewish High-priests: Tab. X. No. 2, Note (cv) i. Onias: Vol. I. p. 127.

* First edit. Absolon.

In i. Macc. xii. 19, 20, for — ὧν ἀπεστείλεν. Ονιαρῆς κ. τ. λ., or as our English translators point the passage,—ὧν ἀπεστείλεν Ονιαρῆς κ. τ. λ., we should read — ὧν ἀπεστείλεν Ονιᾶ. Ἀρειὸς κ. τ. λ., or, ὧν ἀπεστείλεν Ονιᾶ Ἀρειὸς. Ἀρειὸς κ. τ. λ.—See the margin of our English version, and Drusius, Grotius, and Houbigant above quoted.—See also Grabe's edit. of Alex. MS. l. c.

CCCCLXXII.

i. Macc. xiv. 2, 3, xv. 22. Ἀρσασης.

Eng. Trans.—*Arsaces*.

The real name of this king was Mithridates, *the first*, son of Priapatius, and brother of Phraates, whom he succeeded.—See Diodorus Siculus in Excerpt. Vales. p. 358, &c., Justin Lib. xli. c. v., and Prideaux Connect. Hist. Old and New Test. P. II. B. iv. Vol. II. p. 223. Arsaces, or, as others think the word ought to be written, Arsacides, was a name given to all the Parthian kings, and derived from the founder of the Parthian Monarchy. Thus Justin Lib. XLI. c. v. “Sie Arsaces, quæsito simul constitutoque regno, non minus memorabilis Parthis, quam Persis Cyrus, &c.—maturâ senectute decedit. Cujus memoriæ hunc honorem Parthi tribuerunt, ut omnes exinde reges suos *Arsacis* nomine nuncupent.—Tertius Parthis rex Priapatius fuit, sed et ipse Arsaces dictus. Nam sicut supra dictum est, omnes reges suos hoc nomine, sicuti Romani Cæsares Augustosque cognominavere.” To the same purpose Strabo B. xv. p. 1000. Ἀρσακαὶ (Casaubon reads Ἀρσακίδαι) καλοῦνται πάντες ἰδίᾳ δε ὁ μὲν Ορωδῆς, ὁ δὲ Φραατῆς, ὁ δ' ἄλλο τι.

CCCCLXXIII.

i. Macc. xv. 16. Λευκίος ὑπάτος Ρωμαίων, Edd. Rom. Alex.; Λουκίος ὑπάτος Ρωμαίων, Ed. Ald. and three MSS.

Eng. Trans.—*Lucius, consul of the Romans*.

This was, according to Usher in his Annal. Per. Jul. 4575, Lucius Calphurnius Piso; or as Prideaux in his Connect. Hist. Old and New Test. P. I. B. iv. Vol. II. p. 226, calls him, Lucius Cornelius Piso, the colleague of M. or, L. Popilius Lænas.

CCCCLXXIV.

i. Macc. xv. 22. Ἀτταλος.

Eng. Trans.—*Attalus*.

The second of that name, king of Pergamus, surnamed, from his great affection for his brother, Philadelphus; though Grotius in his Notes on i. Macc. xv. 22, supposes him to be his successor, Attalus the third. But in this I think he is mistaken.

CCCCLXXV.

i. Macc. xv. 22. Ἀριαραθης, Ed. Rom.; Ἀραθης, Edd. Ald. Compl. and the Alex. and a few other MSS.

Eng. Trans.—*Ariarathes*.*

The Roman edition of the LXX. exhibits this name more correctly than it is to be found in the other principal editions. Ariarathes was king of Capadocia, and the sixth of that name.

CCCCLXXVI.

ii. Macc. i. 10. Ἰουδας.

Eng. Trans.—*Judas*.

Grotius in his Notes on this place supposes the Judas here mentioned to be some relation of John Hyrcanus, the Jewish High-priest, whom he had left as vicegerent during his expedition against the Syrians.—See Josephus Jew. Ant. B. xiii. c. xvi. xvii. On the other hand, Prideaux in his Connect. Hist. Old and New Test. P. II. B. iii. Vol. II. p. 146, assumes it as a thing acknowledged, that this person was Judas Maccabeus, and from hence grounds an argument to prove the spuriousness of the Epistle to which this name was prefixed, since Judas Maccabeus died thirty-six years before. The opinion of Grotius might readily be adopted were it supported by Historical evidence; but it does not appear that any such person as Judas was left vicegerent during the expedition of John Hyrcanus against the Syrians. If we adopt Houbigant's emendation, who, for Ετους ἑκατοστού τεσσαρακοστού και ογδοου,

* The first ed. incorrectly Ariaarthes. In the marg. it adds, or Arathes.

proposes to read Ετους εκατοσσου ογδοηκοστου και ογδοου, we shall be able to reconcile every historical difference.—See my observations on the Books of Macc. Tab. XXII. Note (a) Maccabees.

CCCCLXXVII.

ii. Macc. iii. 5. Απολλωνιος Θρασαιου.

Eng. Trans.—*Apollonius the son of Thraseas.*

As there are several persons of the name of Apollonius who are mentioned in the Books of the Maccabees, it may not be unacceptable, in order to prevent any confusion which may arise in reading those Books from the similarity of names, to give here a Catalogue of the several persons of that name, and briefly to add a few discriminating notices, in order the better to distinguish them; as has been done by Prideaux in his Connect. Hist. Old and New Test. P. II. B. iv. Vol. II. p. 210.

i. Apollonius, the son of Thraseas, Governor of Cælo-Syria and Phœnice.—See ii. Macc. iii. 5, iv. 4.

ii. Apollonius, the son of Menestheus.—See ii. Macc. iv. 21; compare also i. Macc. i. 29, and ii. Macc. v. 24; see also Prideaux cited above.

iii. Apollonius, slain by Judas Maccabeus i. Macc. iii. 10, 12, Grotius in his Note on ii. Macc. v. 24, and Calmet in his Dict. Art. Apollonius, suppose this person to be the same with the preceding.

iv. Apollonius, the son of Genneus.—See ii. Macc. xii. 2.

v. Apollonius, Governour of Cælo-Syria, made General of the forces by Demetrius, and conquered by Jonathan.—See i. Macc. x. 69, &c. Prideaux above quoted, with great probability, supposes this Apollonius to be the son of Apollonius son of Thraseas, the first mentioned in this Catalogue.

CCCCLXXVIII.

ii. Macc. iii. 11. Υρκανος του Τοβιου.

Eng. Trans.—*Hircanus son of Tobias.*

Hircanus was, in reality, not the Son, but the Grandson, of Tobias, who was brother-in-law to the High-priest, ii. Onias. His Father's name was Joseph, who, by his Niece, the daughter of his brother Solymius, had Hircanus, or, as other copies read, Hyrcanus. The remarkable History relating to Joseph's marrying his niece is given us at large by Josephus Jew. Ant. B. xii. c. iv.

CCCCLXXIX.

ii. Macc. iv. 40. Τυραννος, Ed. Rom.; Αυρανος,
Ed. Compl. and Alex., and three other MSS.

Eng. Trans.—*Auranus*.

The Roman edition of the LXX. reads Τυραννος, which the Vulgate and Syriac versions consider as an Appellative; at least, it is thus printed in the former version in the London Polyglott.

CCCCLXXX.

ii. Macc. vi. 18. Ελεαζαρος τις των πρωτευοντων
γραμματων.

Eng. Trans.—*Eleazar one of the principal scribes*.

In the book entitled Περὶ αυτοκρατορος λογισμου Concerning the empire of reason, attributed to Josephus the Jewish Historian, and sometimes called the Third Book of the Maccabees, this Eleazar is said to be of the Sacerdotal race: (see Josephus Tom. II. p. 503, ed. Havercamp,) and this opinion, which is by no means improbable, is adopted by Gregory Nazianzen, in his Orat. in Maccab., and by St. Ambrose B. ii. c. x. De Jacobo et Vita beata.

The author of the Arabic History of the Maccabees, printed in the Paris Polyglott, and afterwards in that of London, makes the Eleazar above mentioned, to be likewise of the Sacerdotal race, and tells us, that he conducted the Seventy Interpreters to the court of Ptolemy Philadelphus, by whom he was highly honoured and liberally rewarded.—See chap. iii. and iv.

Now, supposing the History of the translation of the Old Testament into Greek by the Seventy or Seventy-two interpreters, as delivered down to us by the author, who assumes the name of Aristeas, and by others, to be true, still a slight knowledge of the history of those times will be sufficient to point out unto us the impossibility that Eleazar, who suffered martyrdom under king Antiochus, and Eleazar, who accompanied the Seventy or Seventy-two interpreters (as the Arabic author of the book of Maccabees says) should be the same.

Archbp. Usher, who is an advocate for the truth of the History of the version of the LXX. as delivered down unto us under the name of Aristeas, places the making of this translation in the eighth year of the

reign of Ptolemy Philadelphus, which corresponds to the year of the world 5727.—See Usher's *Annal.* P. I. p. 480—484. The martyrdom of Eleazar happened in the year of the world 3837, and at the time he suffered, he is expressly said, by the Epitomizer of Jason's account, as well as by the Arabic author quoted above, to be ninety years old.—See ii. Macc. vi. 24, and the Arabic book of Macc. ch. iv. So that this transaction of the translating the Old Testament, in which Eleazar was supposed to have borne a part, happened twenty years before his birth; or granting, what can hardly be allowed, even by the supporters of the fictitious history of Aristeas, and by others, that the LXX, version was made in the *last* year of the reign of Ptolemy Philadelphus, still the extent of time will be too great to allow Eleazar the Martyr to have conducted the Seventy interpreters to the Court of Ptolemy; for the death of that king happened in the year of the world 3757, at which time Eleazar could not be above ten years old; too early an age to be intrusted with so important a commission.

It is not consistent with my undertaking to notice every error which occasionally presents itself in the perusal of the above mentioned Arabic History of the Maccabees. There is one, however, which, as it is attached to the present subject, I cannot refrain from pointing out to the Reader. The person before whom Eleazar suffered martyrdom is called in the Arabic text *فيلقوس*, and which the Latin interpreter renders *Fœlix*. Now the person here meant could be no other than Philip the Phrygian.—See ii. Macc. v. 22, vi. 11. No doubt, therefore, remains, but that we ought to read *فيلفوس*, and render it *Philippus*.

The editor, indeed, of this Arabic History in a short preface, originally published in the Paris Polyglott, says—"Scias velimus nos ea bona fide textum expressisse, ut ne ea quidem quæ facile emendari poterant, mutaverimus." It were, however, to be wished, that if the translator did not choose to point out the errors of the original, he had not misled the reader by his translation; of which the above is one, among other instances that might be enumerated, did the mention of them coincide with my present undertaking.

CCCCLXXXI.

ii. Macc. viii. 23. *Ελεαζαρος*.

Eng. Trans.—*Eleazar*.

The Vulgate version reads *Esdras*. I beg leave to transcribe the Note of Grotius on this place. *Interpretes illa ac præterea Eleazarum*

annectunt superioribus, voluntque ducis esse nomen. Ego legendum puto, *Ἐτι δὲ καὶ Ἐλεάζαρου παραγνοῦς τὴν ἱερὰν βιβλίον*, *Præterea cum prælegisset sacrum commentarium de Eleazaro*, qui scilicet ipsius dicta, facta et mortem pro Lege memorabat. Hunc autem prælegit, ut tam illustri exemplo constantiæ atque etiam tantæ sævitæ hostium execratione, accenderentur militum animi.—See i. Macc. vi. 43—46.

CCCCLXXXII.

ii. Macc. viii. 32. Φυλαρχης.

Eng. Trans.—*Philarches*.

The Aldine edition and Alexandrian MS. of the LXX. agree with the Roman edition in reading Φυλαρχης, which the Syriac version, and Grabe, in his edition of the Alex. MS., erroneously, in my opinion, consider as an Appellative. The Complut. edit. and one MS. reads Φιλαρχης.

CCCCLXXXIII.

ii. Macc. x. 19. Απολιπων—Ιωσηφον, ἐτι δὲ καὶ Ζακχαιον.

Eng. Trans. — *left Joseph and Zaccheus also*.

Grotius in his Notes thinks that this passage ought thus to be emended; — *Ιωσηφον, ἐτι δὲ καὶ τὸν τοῦ Ζαχαριου*.—See i. Macc. v. 55, and Josephus Jew. Ant. B. xii. c. viii. The alteration is ingenious, but the passage does not stand in need of emendation.

CCCCLXXXIV.

ii. Macc. xi. 17. Αβεσσαλωμ.

Eng. Trans.—*Absalon*.

We should read in our English version Absalom, as the name is expressed in other places.

CCCCLXXXV.

ii. Macc. xii. 36. Εσδρις, Edd. Rom. Alex. ; Γοργιας, Ed. Ald. and five MSS.

Eng. Trans.—*Gorgias*.

Houbigant, following Castalio, and the reading of the Aldine edition

of the LXX., thinks Εσδρῆς a corruption of Γοργίας, a lection which our English translators insert in the text. On the contrary, Baduell in his Notes on ii. Macc. xii. 36, and Usher in his Annal. Per. Jul. 4551. P. II. p. 53, prefer the reading Εσδρῆς, which they suppose to be the name of one of the Generals of Judas Maccabeus. Grotius in his Notes proposes to read Εφρον: but this is one of those conjectures in which, I think, this great man has not been successful.

CHRONOLOGICAL TABLES

(a) Kings of Egypt mentioned in Scripture

CHRONOLOGICAL TABLES

OF THE

KINGS OF EGYPT, SYRIA, AND ASSYRIA,

MENTIONED IN SCRIPTURE.

2841	2131	1873	(b) 17
2815	2207	1780	(c) Chazra
2823	2218	1786	
2843	2239	1785	
2877	2261	1743	
2883	2273	1731	(d) Pharaoh
2896	2276	1728	(e) Potiaphar, an officer of Pharaoh, purchases Joseph Gen. xxxvii. xxxv. xl. xli. xlii. 16. xliii. 18. xlv. xlii. xlvii. 1. 4-7.
2887	2287	1717	Joseph interpreted dreams of Pharaoh's chief butler and chief baker. Gen. xl. 5-19.
2889	2289	1715	Joseph interpreted Pharaoh's two dreams. Gen. xl. 22-30.
2886	2286	1712	Pharaoh dreamed of the seven years of plenty, and beginning of the seven years of famine. Gen. xl. 31-42.

CHRONOLOGICAL TABLES.

TABLE I.

(a) *Kings of Egypt mentioned in Scripture.*

Julian Period.	Years of the World.	Years before Christ.	Kings of Egypt.	Remarkable Occurrences &c. mentioned in Scripture during the several reigns of the Kings of Egypt.
2793	2084	1921	(b) i. Pharaoh Gen. xii. 15—20. (c) <i>Janias</i> , or <i>Jannas</i>	Abram, to avoid the Famine, goes into Egypt with his wife Sarai, who is taken into Pharaoh's house. Pharaoh is punished by God for taking of her; and restores her to Abram. Gen. xii. 10—20.
2841	2131	1873	(d) <i>Assis</i>	
2890	2180	1824	(e) <i>Tethmosis</i>	
2915	2205	1799	(f) <i>Chebron</i>	
2928	2218	1786	(g) i. <i>Amenophis</i>	
2949	2239	1765	(h) <i>Amesses</i> (Queen) Sister of i. <i>Amenophis</i>	
2971	2261	1743	(i) <i>Mephres</i>	
2983	2273	1731	(j) <i>Mephramuthosis</i>	
2986	2276	1728	ii. Pharaoh Gen. xxxvii. xxxix. xl. xli. xlii. 16, xliv. 18, xlv. xlv. xlvii. l. 4—7.	(k) Potiphar, an officer of Pharaoh, purchases Joseph. Gen. xxxvii. 36, xxxix. 1.
2997	2287	1717		Joseph interprets the dreams of Pharaoh's chief butler and chief baker. Gen. xl. 5—19.
2999	2289	1715		Joseph interprets Pharaoh's two dreams. Gen. xli. 1—36.
3006	2296	1708		End of the seven years of Plenty, and beginning of the seven years of Famine. Gen. xli. 47—57.

Julian Period.	Years of the World.	Years before Christ.	Kings of Egypt.	Remarkable Occurrences, &c.
3007	2297	1707		Jacob sends his ten sons into Egypt to buy corn, &c. Gen. xlii.
3009	2299	1705	(l) <i>Thmosis</i>	Jacob with his family goes down into Egypt;—(m) is presented unto Pharaoh, &c. Gen. xlv. xlvii.
3012	2302	1702		End of the seven years of Famine. Gen. xli. 53—57.
3019	2309	1695	(n) ii. <i>Amenophis</i>	
3025	2340	1664	(o) <i>Orus</i>	
3079	2369	1635		Joseph dies. Gen. l. 26; Exod. i. 6.
3086	2376	1628	(p) <i>Acenchres</i> (Queen) daughter of <i>Orus</i>	
3098	2388	1616	(q) <i>Rathotis</i> brother of <i>Acenchres</i>	
3107	2397	1607	(r) i. <i>Acenchres</i> brother of <i>Rathotis</i>	
3120	2410	1594	(s) ii. <i>Acenchres</i>	
3132	2422	1582	(t) <i>Harmais</i>	
3136	2426	1578	(u) <i>Ramesses</i>	
3137	2427	1577	(v) <i>Harmesses</i> iii. Pharaoh Exod. i. 8, &c.	The children of Israel oppressed by Pharaoh. Exod. i. 8, &c.
3143	2433	1571		Moses is born; and three months after his birth is exposed in an ark of bulrushes,—found by (w) Pharaoh's daughter, and adopted by her as her son. Exod. ii. 1—10.
3183	2473	1531		Moses, at the age of forty, visits his brethren;—slays an Egyptian, and flees into the land of Midian. Exod. ii. 11—15.
3203	2494	1511	(x) iii. <i>Amenophis</i> iv. Pharaoh Exod. ii. 23.	

TABLE I.

Julian Period.	Years of the World.	Years before Christ.	Kings of Egypt.	Remarkable Occurrences, &c.
3223	2513	1491		Moses, at the age of eighty, addresses Pharaoh. Exod. vii. 7. The ten plagues of Egypt. Exod. vii. 19—25, viii. ix. x. xii. 29, 30. The Israelites depart out of Egypt. Exod. xii. 31, &c. Pharaoh and his host pursuing the Israelites, are drowned in the Red Sea. Exod. xiv. xv. Psalm lxxviii. 53, cvi. 11.
3674	2964	1040	v. Pharaoh	About this time, Hadad of the king's seed in Edom, while yet a little child, was carried by his father's servants into Egypt, where he was kindly received by Pharaoh. i. Kings xi. 14—18. (z) Hadad, when grown up, marries the sister of (aa) Tahpenes, wife of Pharaoh, and Queen of Egypt, by whom he had a son named (ab) Genubath. i. Kings xi. 19. 20. (ac) Hadad becomes Solomon's adversary in the latter part of his reign. i. Kings xi. 14, 21, &c. Solomon marries Pharaoh's daughter. i. Kings iii. 1, vii. 8, xi. 1; ii. Chron. viii. 11. Pharaoh takes Gezer, and gives it for a present unto his daughter, Solomon's wife. i. Kings ix. 16.
(y)****	****	****		
3700	2900	1014	(ad) vi. Pharaoh	Jeroboam, son of Nebat, flees into Egypt unto Shishak, King of Egypt. i. Kings xi. 40, xii. 2.
3736	3026	978	(ae) vii. Shishak	

Julian Period.	Years of the World.	Years before Christ.	Kings of Egypt.	Remarkable Occurrences, &c.
3743	3033	971		Shishak, king of Egypt, invades Judah, and takes and plunders Jerusalem. i. Kings xiv. 25, 26 ; ii. Chron. xii. 2, &c.
3989	3279	725	(af) viii. So	So, King of Egypt, enters into a league with Hosea, king of Samaria, against Shalmanezzer, king of Assyria. ii. Kings xvii. 1, 3, 4.
3997	3287	717	(ag) ix. Pharaoh	Probably about this time, Hezekiah entered into a league with Pharaoh, king of Egypt. See ii. Kings xviii. 20, 21 ; Isaiah xxxvi. 5, 6.
4104	3394	610	(ah) x. Pharaoh Nechoh	Pharaoh Nechoh marches against the king of Assyria and slays Josiah, king of Judah. ii. Kings xxiii. 29 ; ii. Chron. xxxv. 20—24 ; i. Esdras i. 25—31.
				Pharaoh Nechoh sends Jehoahaz, king of Judah, a prisoner into Egypt. ii. Kings xxiii. 31—34 ; ii. Chron. xxxvi. 1—4 ; i. Esdras i. 34, 35.
				Pharaoh Nechoh imposes a tribute on the land of Judah, makes Eliakim king of Judah, and changes his name to Jehoiakim. ii. Kings xxiii. 34 ; ii. Chron. xxxvi. 4 ; i. Esdras i. 36, 37.
4109	3399	605		Pharaoh Nechoh is deprived of all his possessions from the Nile to the Euphrates by Nebuchadnezzar. ii. Kings xxiv. 7 ; Jer. xlvi. 2. See also Jer. xxv. 19.
4120	3410	594	(ai) xi. Pharaoh Hophra	
4124	3414	590		Pharaoh Hophra marches

TABLE I.

Julian Period.	Years of the World.	Years before Christ.	Kings of Egypt.	Remarkable Occurrences, &c.
4143	3433	571		an army from Egypt to assist Zedekiah, king of Judah, who was besieged by Nebuchadnezzar :--Nebuchadnezzar raises the siege; but Pharaoh Hophra and his army, instead of advancing, retreat into Egypt, as the prophet Jeremiah had foretold.—See Jer. xxxvii. 1—10.—See also Ezek. xvii. 11—21. Nebuchadnezzar conquers Egypt, massacres a great number of the inhabitants, and leads others into captivity, as had been foretold by the prophets Jeremiah and Ezekiel.—See Jer. xliii. xlv. xlv. ; Ezek. xxix. xxx. xxxi. (ak) Pharaoh Hophra is defeated by Amasis, taken prisoner, and strangled by him.—See Jer. xlv. 30.
4145	3435	569		

Biblical References	Date of Event	Place of Event	Notes
an army from Egypt to assist Nebuchadnezzar king of Babylon who was besieged by Zedekiah king of Judah. Zedekiah surrendered to the army, but the king, his sons, and his nobles fled into the desert. The army then returned to Babylon. (Jer. 34:1-7)	605 B.C.	Babylon	See Jer. 34:1-7
Nebuchadnezzar king of Babylon invaded Egypt and captured the king, his sons, and his nobles. He then led them to Babylon. (Jer. 44:1-3)	586 B.C.	Egypt	See Jer. 44:1-3
(cf. Pharaoh Hophni is defeated by Amasai, taken prisoner, and attended by him—see Jer. xlv. 30)	586 B.C.	Egypt	See Jer. xlv. 30

Scripture

Scripture	King of Israel	King of Judah
(b) Saul		(c) Saul fought against the King of Israel I Sam. xiv. 47
(e) David		Hathor, King of Israel, defeated by David II Sam. viii. 1, I Chron. xiii. 3, 4
(f) Goliath		The Goliath of Gath, slain by David I Sam. xvi. 6, I Chron. xiii. 5
(g) Achish		Achish, King of Gath, defeated by David I Sam. xxi. 10, II Sam. xxi. 10, I Chron. xxi. 8
(h) Heli		Heli, King of Israel, defeated by David I Sam. xxi. 10, II Sam. xxi. 10, I Chron. xxi. 8
(i) Heli		Heli, King of Israel, defeated by David I Sam. xxi. 10, II Sam. xxi. 10, I Chron. xxi. 8
(j) Heli		Heli, King of Israel, defeated by David I Sam. xxi. 10, II Sam. xxi. 10, I Chron. xxi. 8
(k) Heli		Heli, King of Israel, defeated by David I Sam. xxi. 10, II Sam. xxi. 10, I Chron. xxi. 8
(l) Heli		Heli, King of Israel, defeated by David I Sam. xxi. 10, II Sam. xxi. 10, I Chron. xxi. 8
(m) Heli		Heli, King of Israel, defeated by David I Sam. xxi. 10, II Sam. xxi. 10, I Chron. xxi. 8
(n) Heli		Heli, King of Israel, defeated by David I Sam. xxi. 10, II Sam. xxi. 10, I Chron. xxi. 8
(o) Heli		Heli, King of Israel, defeated by David I Sam. xxi. 10, II Sam. xxi. 10, I Chron. xxi. 8
(p) Heli		Heli, King of Israel, defeated by David I Sam. xxi. 10, II Sam. xxi. 10, I Chron. xxi. 8
(q) Heli		Heli, King of Israel, defeated by David I Sam. xxi. 10, II Sam. xxi. 10, I Chron. xxi. 8
(r) Heli		Heli, King of Israel, defeated by David I Sam. xxi. 10, II Sam. xxi. 10, I Chron. xxi. 8
(s) Heli		Heli, King of Israel, defeated by David I Sam. xxi. 10, II Sam. xxi. 10, I Chron. xxi. 8
(t) Heli		Heli, King of Israel, defeated by David I Sam. xxi. 10, II Sam. xxi. 10, I Chron. xxi. 8

Kings of Israel

Year of Accession	Year of Death	Reign	Notes	Scriptural References
3948	3933	75	(a) Peab in Kings x. 19	1 Kings x. 19
3974	3964	10	(b) Athaz	1 Kings x. 20
3986	3976	10	(c) Shalmaneser, II. King of Assyria	2 Kings xv. 20
3989	3979	10	(d) Sargon, II. King of Assyria	2 Kings xv. 20
3990	3980	10	(e) Sennacherib, King of Assyria	2 Kings xv. 20
4001	3991	10	(f) Esarhaddon, King of Assyria	2 Kings xv. 20
4017	3997	20	(g) Ashurbanipal, King of Assyria	2 Kings xv. 20
4022	3992	30	(h) Sargon, II. King of Assyria	2 Kings xv. 20
4023	3993	30	(i) Sennacherib, King of Assyria	2 Kings xv. 20
4024	3994	30	(j) Esarhaddon, King of Assyria	2 Kings xv. 20
4025	3995	30	(k) Ashurbanipal, King of Assyria	2 Kings xv. 20
4026	3996	30	(l) Sargon, II. King of Assyria	2 Kings xv. 20
4027	3997	30	(m) Sennacherib, King of Assyria	2 Kings xv. 20
4028	3998	30	(n) Esarhaddon, King of Assyria	2 Kings xv. 20
4029	3999	30	(o) Ashurbanipal, King of Assyria	2 Kings xv. 20
4030	4000	30	(p) Sargon, II. King of Assyria	2 Kings xv. 20
4031	4001	30	(q) Sennacherib, King of Assyria	2 Kings xv. 20
4032	4002	30	(r) Esarhaddon, King of Assyria	2 Kings xv. 20
4033	4003	30	(s) Ashurbanipal, King of Assyria	2 Kings xv. 20
4034	4004	30	(t) Sargon, II. King of Assyria	2 Kings xv. 20
4035	4005	30	(u) Sennacherib, King of Assyria	2 Kings xv. 20
4036	4006	30	(v) Esarhaddon, King of Assyria	2 Kings xv. 20
4037	4007	30	(w) Ashurbanipal, King of Assyria	2 Kings xv. 20
4038	4008	30	(x) Sargon, II. King of Assyria	2 Kings xv. 20
4039	4009	30	(y) Sennacherib, King of Assyria	2 Kings xv. 20
4040	4010	30	(z) Esarhaddon, King of Assyria	2 Kings xv. 20

Scripture

King of Israel contemporary with the Kings of Judah	Kings of Judah contemporary with the Kings of Israel	Scripture
(b) Saul		(c) Saul fights against the Kings of Geshur I Sam. xvi. 17
(e) David		He conquers King Achish, defeated by David I Sam. xxi. 1-10
(f) Achish		The King of Gath, sent to succor Hachish, defeated by David, I Sam. xxi. 10-11
		I Chron. xxi. 5
		I Chron. xxi. 5
		I Chron. xxi. 5
		I Chron. xxi. 5
		I Chron. xxi. 5
(A) Solomon		I Kings ii. 25
(w) Abijah or Abijah		I Kings x. 1-10
(e) Aha	(w) Baasha	I Kings x. 1-10
		I Kings x. 1-10
		I Kings x. 1-10
		I Kings x. 1-10
(v) Jehoshaphat	(v) Ahab	I Kings x. 1-10
		I Kings x. 1-10

Range of ...

Station	Year	Value	Notes
1001	1901	3270	...
1002	1902	3270	...
1003	1903	3270	...
1004	1904	3270	...
1005	1905	3270	...
1006	1906	3270	...
1007	1907	3270	...
1008	1908	3270	...
1009	1909	3270	...
1010	1910	3270	...
1011	1911	3270	...
1012	1912	3270	...
1013	1913	3270	...
1014	1914	3270	...
1015	1915	3270	...
1016	1916	3270	...
1017	1917	3270	...
1018	1918	3270	...
1019	1919	3270	...
1020	1920	3270	...
1021	1921	3270	...
1022	1922	3270	...
1023	1923	3270	...
1024	1924	3270	...
1025	1925	3270	...
1026	1926	3270	...
1027	1927	3270	...
1028	1928	3270	...
1029	1929	3270	...
1030	1930	3270	...
1031	1931	3270	...
1032	1932	3270	...
1033	1933	3270	...
1034	1934	3270	...
1035	1935	3270	...
1036	1936	3270	...
1037	1937	3270	...
1038	1938	3270	...
1039	1939	3270	...
1040	1940	3270	...
1041	1941	3270	...
1042	1942	3270	...
1043	1943	3270	...
1044	1944	3270	...
1045	1945	3270	...
1046	1946	3270	...
1047	1947	3270	...
1048	1948	3270	...
1049	1949	3270	...
1050	1950	3270	...

TABLE

Kings of Assyria mentioned in the Bible

Julian Period.	Years of the World.	Years before Christ.	Kings of Assyria.	Kings of Judah contemporary with Kings of Assyria.	Kings of Israel contemporary with Kings of Assyria.	Notes.
3943	3233	771	(a) Pul. ii. Kings xv. 19 ; i. Chron. v. 26.		(b) Menahem	Pul, King of Israel, he
3974	3264	740	(c) Tiglath-pilezer, or Tilgath-pilnezer. ii. Kings xv. 29, xvi. 10 ; i. Chron. v. 6, 26 ; ii. Chron. xxviii. 20.	(d) Ahaz	(e) Pekah	Tiglath-pilezer, king of Assyria, took Samaria, and carried the Jews into captivity, a. m. 740. i. 4, 5.
3986	3276	728	(f) Shalmaneser, ii. Kings xvii. 3, xviii. 9, called Salmanasar		(g) Hosea	Shalmaneser, king of Assyria, took Samaria, and carried the Jews into captivity, a. m. 728. Hosea had been carried into captivity, a. m. 728.
3989	3279	735	ii. Esdras xiii. 40, and Enemessar			annual tribute.
3990	3280	724	Tobit i. 2, 13, 15, 16.	(i) Hezekiah		Shalmaneser, king of Assyria, took Samaria, and carried the Jews into captivity, a. m. 724.
4001	3291	713	(k) Sennacherib, son of Shalmaneser. ii. Kings xviii. 13, xix. 20, 36 ; ii. Chron. xxxii. 1, 2, 9, 10, 22 ; Isaiah xxxvi. 1, xxxvii. 21, 37 ; Tobit i. 15, 18 ; Eccles. xlviii. 18 ; ii. Macc. viii. 19, xv. 22.			and carries away the Jews, a. m. 713. Sennacherib, king of Assyria, took Samaria, and carried the Jews into captivity, a. m. 713. Isaiah xxxvii. 36, 37. Hezekiah, king of Judah, was taken captive, a. m. 713. ii. Kings xv. 32, 33. Sennacherib, king of Assyria, took Samaria, and carried the Jews into captivity, a. m. 713. the officers of the king, a. m. 713. Sennacherib, king of Assyria, took Samaria, and carried the Jews into captivity, a. m. 713. Hezekiah, king of Judah, was taken captive, a. m. 713. return with the Jews, a. m. 713. part of Sennacherib, a. m. 713. 20, 21.
4017	3307	697	(o) Esar-haddon, son of Sennacherib. ii. Kings xix. 37 ; Isaiah xxxvii. 38 ; Ezra iv. 2.—See also i. Esdras v. 69 ; called Sarchedonus			(n) Sennacherib, king of Assyria, took Samaria, and carried the Jews into captivity, a. m. 697. also ii. Chron. xxxii. 1, 2, 9, 10, 22.
****	****	****	Tobit i. 21, 22, and Nabuchodonosor Judith i. 1, &c., ii. 1, &c., iii. 2, &c., iv. 1, vi. 2, 4, xi. 1, &c., xii. 13, xiv. 18.			(p) Nabuchodonosor, king of Assyria, took Samaria, and carried the Jews into captivity, a. m. 697. or Phraortes, king of Assyria, took Samaria, and carried the Jews into captivity, a. m. 697.
4022	3312	692			(r) Manasseh	(s) Probably the King of Assyria, a. m. 692.
4023	3313	691				(t) Nabuchodonosor, king of Assyria, took Samaria, and carried the Jews into captivity, a. m. 691. (u) Nabuchodonosor, king of Assyria, took Samaria, and carried the Jews into captivity, a. m. 691. nations which were taken captive, a. m. 691. (v) Bethsaris, king of Assyria, took Samaria, and carried the Jews into captivity, a. m. 691.

III.

tioned in Scripture.

Remarkable Occurrences mentioned in Scripture during the several reigns of the Kings of Assyria.

g of Assyria, marches against Israel, but having received a thousand talents of silver from Menahem, King
e becomes its protector. ii. Kings xv. 19, 20.—See also i. Chron. v. 26.

ilezer, or Tilgath-pilnezer, King of Assyria, at the instance of Ahaz, takes Damascus, carries the people into
nd slays Rezin. ii. Kings xvi. 7—9. See also ii. Chron. xxviii. 16—21; Isaiah viii. ix. xvii. 1—3; Amos

eser, King of Assyria, makes Hosea, King of Israel his tributary. ii. Kings xvii. 3.

aving entered into a secret confederacy with (*h*) So, King of Egypt, neglects to pay to Shalmaneser, the
ate. ii. Kings xvii. 4.

eser marches against Hosea, besieges him in his capital, Samaria, which, after a three years' siege, he takes,
the King and all his people into captivity. ii. Kings xvii. 5, 6, xviii. 9—11; ii. Esdras xiii. 40.

erib, King of Assyria, invades Judah, and takes its fenced cities. ii. Kings xviii. 13; ii. Chron. xxxii. 1;
i. 1.

h, King of Judah, in order to avert the anger of Sennacherib, sends him a considerable sum of silver and gold.
viii. 14—17; ii. Chron. xxxii. 9.

erib sends his servants and a numerous army against Jerusalem. (*l*) Rabshakeh makes an insolent speech to
and inhabitants of it. ii. Kings xviii. 17—35; ii. Chron. xxxii. 9—17; Isaiah xxxvi. 1—20; Eccclus. xlviii. 18, &c.
erib informed that (*m*) Tirhakah was marching to attack him, sends an insolent and blasphemous letter to
who is assured by the prophet Isaiah that God would protect Jerusalem, and that the King of Assyria should
out accomplishing his enterprize. Accordingly, the same night in which this assurance was given, a great
nacherib's army was destroyed, and he was obliged to flee to Nineveh. ii. Kings xix. 8—37; Eccclus. xlviii.

acherib is slain by two of his sons, Adrammelech and Sharezer. ii. Kings xix. 37; Isaiah xxxvii. 38.—See
on. xxxii. 21; Tobit i. 21.

uchodonosor, or Esar-haddon, King of Assyria, in the twelfth year of his reign, makes war with (*q*) Arphaxad,
es, King of the Medes. Judith i. 2, 5.

ably about this time, Manasseh, King of Israel, was carried in chains to Babylon by the captains of the host
g of Assyria. ii. Chron. xxxiii. 11.

uchodonosor, or Esar-haddon, in the seventeenth year of his reign, marches against King Arphaxad, or
defeats and slays him. Judith i. 13—15.

uchodonosor, or Esar-haddon, in the eighteenth year of his reign, orders Holofernes to march against those
o had refused to join him. Judith ii. 1, 2, &c.

ulia besieged, and Holofernes slain by Judith. Judith vii. viii. ix. x. xi. xii. xiii.

NOTES ON CHRONOLOGICAL TABLES.

TABLE I.

(a) *Kings of Egypt, &c.* I principally adopt, in this and the following Chronological Tables, Archbishop Usher's Chronology in his *Annales Vet. Test.* edit. Lond. 1650. In the Column of Kings of Egypt I have inserted the Succession of Egyptian Kings as given us by Josephus in his Book *Περὶ Αρχαιοτητος Ιουδαιων κατα Απιωνος*, Of the antiquity of the Jews against Apion, out of Manetho's Egyptian History, and which the same learned Prelate, whose Chronology I have chiefly followed, has occasionally inserted in his valuable work above mentioned. I am fully aware of the many and great difficulties with which the Egyptian Chronology of the earlier times is attended, and the fruitless endeavours of many learned men to reconcile it with the Chronology of Scripture; nor am I ignorant of the unfavourable opinion which several authors have formed of the authority of Manetho; on the whole, however, I think we cannot follow a better guide (subject to a few corrections) than the account which is given us by him, in Josephus, of the period of Egyptian Chronology from the arrival of Abram in Egypt, to the Exodus of the Children of Israel; especially, if we compare it with the corresponding parts of Manetho's Dynasties, as delivered down to us by Africanus and Eusebius: and I cannot but persuade myself that the learned are under peculiar obligations to the Jewish Historian for having preserved so valuable a fragment of Egyptian History.

In this and the following Tables, it is presumed that the Historical events extracted from Scripture, and inserted in the last column, will not be thought a deviation from the original plan of this work, since they tend to elucidate the Reigns of those Kings who form the groundwork of these Tables, and to discriminate several of them, whose similarity of names might induce an incautious reader to confound the distinction.

(b) i. Pharaoh. The name Pharaoh, was common to the Kings of Egypt, and signifies, as Josephus Jew. Ant. B. viii. c. vi. sect. 2, informs us, *King*; Ο Φαραων κατ' Αιγυπτίους Βασιλεα σημαινει; Pharaoh in the Egyptian language signifies a King.—See also Jablonskii Gloss. Voc. Ægypt. reprinted by Valpy in his improved edition of Stevens's Thesaur. Vol. I. v. Φαραω, p. ccxcii. The Orientals also were of the same opinion. "Les Musulmans" (says D'Herbelot) "appellent Feraoun celui qui les Hebreux nomment Però, et nous autres Pharaon, et ils disent, qui ce mot est un titre qui prenoient les anciens Roys d'Egypte, de même que les successeurs d'Alexandre ont pris celui de Ptolomée."—See D'Herbelot Biblioth. Orient. Art. FERAOUN et Firaoun.

Archbishop Usher in his Annal. Vet. Test. Period. Julian. 2793 makes i. Pharaoh, who took Abram's wife, Sarai, into his house, the same with *Apophis*, the Shepherd King, who immediately preceded *Janias*, or *Jannas*: but this must be an oversight of that learned writer; for as he himself informs us in his Chronology, *Apophis* began his reign Jul. Per. 2730, and reigned sixty-one years according to Manetho's account delivered down to us by Josephus, and followed by Usher, and was succeeded by *Janias*, or *Jannas*, Jul. Per. 2791, who reigned fifty years and one month, as this last writer on the same authority testifies: consequently, the King who reigned in Egypt, at the period above mentioned, must have been *Janias*, or *Jannas*, and not *Apophis*.

(c) *Janias*, or *Jannas*. Manetho, as quoted by Josephus in his Book Περὶ Αρχαιοτητος Ιουδαιων κατὰ Απριωνος Vol. II. p. 445, Edit. Havercamp.—See the preceding Note, and Usher's Annal. Vet. Test. Per. Jul. 2791.

(d) *Assis*. Manetho quoted by Josephus l. c.

(e) *Tethmosis*. Thus Josephus from Manetho expresses the name of this king. This is the *first* king of Manetho's xviii. Dynasty, according to Africanus (as quoted by Syncellus), and of Eusebius in his Chron.; the former of whom calls him Αμωσ, and the latter Αμωσις.—Eusebius and Syncellus, in their Series of Egyptian Kings, say that he was called both Αμωσις and Τεθμωσις.—See Usher's Annal. Vet. Test. Jul. Per. 2889.

(f) *Chebron*. Josephus from Manetho p. 446. This is the *second* king of Manetho's xviii. Dynasty, according to Africanus, (as quoted by Syncellus), and of Eusebius in his Chron.; the former of whom calls him also Χεβρωσ.

(g) i. *Amenophis*. Josephus from Manetho l. c. This is the *third* king of Manetho's xviii. Dynasty, according to Africanus, (as quoted

by Syncellus), and of Eusebius in his Chron. ; by the former of whom he is called *Αμενωφθις*, and by the latter in p. 16, and p. 103, *Αμενουφος*, and in p. 25, *Αμεφης* ; which last mode of expressing this name (though probably erroneous) is adopted by Syncellus in his Series of Egyptian Kings.

(*h*) *Amesses*. Josephus from Manetho l. c. This person was the sister of the preceding king, *i. Amenophis*, and is omitted by Eusebius in his account of the xviii. Dynasty of Manetho, and in his Chron. Canon ; but in his Chron. B. i. p. 25, he inserts the name of this Queen, calling her *Αμεσσης* ; and thus Syncellus in his Series of Egyptian Kings. Africanus, (as quoted by Syncellus) calls her *Αμερσις*.

(*i*) *Mephres*. Josephus from Manetho l. c. This is the *fifth* king of the xviii. Dynasty of Manetho, according to Africanus (as quoted by Syncellus), and the *fourth* according to Eusebius in his Chron. By Africanus he is named *Μισαφρις*, and by Eusebius in his account of the Dynasties of Manetho, p. 16, *Μιφρις* ; and thus the same author in his Chron. Canon. p. 104 ; but in Chron. B. i. p. 25, he is called *Μισφρης* ; for though his name is there inserted after *Μισφραγμαυθωσις*, the sixth King of Manetho's xviii. Dynasty, according to Africanus, and the fifth according to Eusebius, I have no doubt but that in Eusebius, as well as in Syncellus, who copies after him, the two names have been incautiously transposed. St. Jerom in his version of Eusebius's Chron. p. 13, and p. 70, calls this king Mephres, as does also Manetho according to Josephus l. c.

(*j*) *Mephramuthosis*. Josephus from Manetho l. c. This is the *sixth* king of the xviii. Dynasty of Manetho, according to Africanus (as quoted by Syncellus), and the fifth according to Eusebius, who, as well as Syncellus, in his Series of Egyptian Kings, agree in writing this name *Μισφραγμαυθωσις*. And this appears to be the proper mode of expressing it. St. Jerom in his version of Eusebius's Chron. p. 13, calls this king correctly Misphragmuthosis, but in p. 71, he names him erroneously Mispharmutosis.

(*k*) Potiphar, &c. See Notes on Selection of Single Names No. IX.

(*l*) *Thmosis*. Josephus from Manetho l. c. This is the *seventh* king of the xviii. Dynasty of Manetho, according to Africanus (as quoted by Syncellus), and the *sixth* according to Eusebius. By all the three last mentioned writers this king is called *Τουθμωσις* ; and thus St. Jerom in his version of the Chron. of Eusebius p. 13, renders this name ; but in p. 72, Thmosis.

(*m*) Jacob—is presented unto Pharaoh. This king is called by the

Arabians Rian, and his successor Massaab.—See D'Herbelot Biblioth. Orient. Art. FERAOUN et Firaoun.

(n) ii. *Amenophis*. Josephus from Manetho l. c. This is the *eighth* king of the xviii. Dynasty of Manetho, according to Africanus (as quoted by Syncellus), and the *seventh* according to Eusebius, who calls him in his account of the Dynasties of Manetho and in his Chron. Canon *Αμενωφης*, but in Chron. B. i. p. 26, *Αμενωφθης*, as does also Syncellus in his Series of Egyptian Kings.

(o) *Orus*. Josephus from Manetho l. c. This is the *ninth* king of the xviii. Dynasty of Manetho, according to Africanus (as quoted by Syncellus) and the *eighth* according to Eusebius, who in p. 26 of his Chron. calls him incorrectly *Εσλωπος*.

(p) *Acenchres*. Daughter of *Orus*, as Josephus from Manetho l. c. informs us. This is the *tenth* Sovereign of the xviii. Dynasty of Manetho, according to Africanus (as quoted by Syncellus), and the *ninth* according to Eusebius; by the former of whom she is called *Αχερρης*, and by the latter, in his account of the Dynasties of Manetho, and in his Chron. Canon p. 109, *Αχενχερσης*, but in Chron. B. i. p. 26, *Αχερχερης*. Syncellus calls her in his Series of Egyptian Kings *Αχενχερης*. St. Jerom in his version of the Chron. of Eusebius in p. 14, renders this name Achencherres, but in p. 75, Acenceres.

(q) *Rathotis*. Josephus from Manetho l. c. This is the *eleventh* king of the xviii. Dynasty of Manetho, according to Africanus (as quoted by Syncellus), and the *tenth* according to Eusebius; by the former of whom he is called *Ραθως*, and by the latter, in his account of Manetho's Dynasties, *Αθωπις*, (as Syncellus also reads) but in his Chron. B. i. p. 26, *Αθυπις*, and in B. ii. p. 109, *Αχωπις*. This last mode of expressing the name is to be found in St. Jerom's version of the Chron. of Eusebius, both in p. 14 and 75.

(r) i. *Acencheres*. Josephus from Manetho l. c. This is the *twelfth* king of the xviii. Dynasty of Manetho, according to Africanus (as quoted by Syncellus), and the *eleventh* according to Eusebius; the former of whom calls him *Χεβρης*, and the latter, both in his account of the Dynasties of Manetho, and in his Chron., *Χενχερης*, as does also Syncellus in his Series of Egyptian Kings. St. Jerom in his version of the Chron. of Eusebius p. 14, renders the name Cencherres, and in p. 76, Cenchres.

(s) ii. *Acencheres*. Josephus from Manetho l. c. This is the *thirteenth* king of the xviii. Dynasty of Manetho, according to Africanus (as quoted by Syncellus), and the *twelfth* according to Eusebius; the

former of whom calls him *Αχερρης*, and thus the latter in his account of the Dynasties of Manetho, and also in his Chron. Canon p. 111, but in Chron. B. i. p. 29, *Αχερης*; and thus Syncellus in his Series of Egyptian Kings. St. Jerom in his version of the Chron. of Eusebius renders the name both in p. 14 and 77, Acherres.

Between this and the name of the following king, called by Josephus from Manetho l. c. Harmais, Eusebius in his account of the Series of kings contained in xviii. Dynasty of Manetho, adds the name of another king, calling him *Χερρης*, and assigning to him a reign of fifteen years. But neither Africanus (as quoted by Syncellus) nor Syncellus in his Series of Egyptian Kings, nor Eusebius himself, either in his First or Second Book of his Chron., acknowledge this king. The name, however, of this king, is to be found in St. Jerom's version of the Chron. of Eusebius in both these Books.

(*t*) *Harmais*. Josephus from Manetho l. c. This is the *fourteenth* king of the xviii. Dynasty of Manetho, according to Africanus (as quoted by Syncellus), and the fourteenth king also (including Cherres) according to Eusebius. He is called by Africanus *Αρμεσης*, and by Syncellus in his Series of Egyptian Kings *Αρμαιος*. Harmais is asserted by Eusebius and others, though without any just foundation, to be the Danaus of the Greeks.—See Eusebius in his Chron. p. 112, where for *Ασσυριων* *εβασιλευσεν ιδ ΑΡΜΑΙΣ ο και ΔΑΝΑΟΣ* *ετη ε*, we should read *Αιγυπτιων* *εβασιλευσεν κ. τ. λ.*

(*u*) *Ramesses*. Josephus from Manetho l. c. This is the *fifteenth* king of the xviii. Dynasty of Manetho, according to Africanus (as quoted by Syncellus) but is omitted by Eusebius in his account of that Dynasty, and also in his Chron.

(*v*) *Harmesses*. Josephus from Manetho l. c. This king is omitted by Africanus (as quoted by Syncellus) in his account of the Dynasties of Manetho; and is the *fifteenth* king of the xviii. Dynasty of Manetho, according to Eusebius, who calls him in his account of that Dynasty, *Αρμεσης*, but in p. 29, 30, *Ραμεσσης*, and in p. 112, *Ραμεσης*. Syncellus in his Series of Egyptian Kings calls him *Ραμεσσης*, and St. Jerom in his version of the Chron. of Eusebius p. 14, 78, Remesses. Eusebius and Syncellus add, that this king was also called *Αιγυπτος*. He is further distinguished by the name of Miamoun, or Miammoun.—See Josephus l. c. and Usher's Annal. Vet. Test. Per. Jul. 3137.

(*w*) Pharaoh's daughter. The name of this daughter of Pharaoh was Thermutis, according to Josephus Jew. Ant. B. ii. c. ix. sect. 5.

Artapanus, an antient Jewish Historian, (as quoted by Eusebius in his *Præp. Evang.* B. ix. c. 27,) and the Alexandrian Chronicle, or *Chron. Paschale*, call this daughter of Pharaoh Merris,* which Bernard and Hudson in their Notes on Josephus l. c. conjecture, with great probability, to be a corruption of the name of Miriam.

(x) *iii. Amenophis.* Josephus from Manetho l. c. This is the *sixteenth* and last king of the xviii. Dynasty of Manetho, according to Africanus (as quoted by Syncellus) and of Eusebius; by the former of whom he is called *Αμενωφ*, and by the latter in his Account of the Dynasties of Manetho, and in his *Chron. Canon* p. 116, *Μενωφης*, but in *Chron. B. i.* p. 30, *Αμενωφης*. St. Jerom in his version of the *Chron.* of Eusebius, calls him both in p. 15 and 81, Menophes.—See Usher's *Annal. Vet. Test. Per. Jul.* 3203.

According to D'Herbelot this king is called by the Mohammedan writers Valid, or Cabus.—See D'Herbelot *Biblioth. Orient. Art. Feraoun*. But Sale in his Notes on the Koran Vol. I. p. 204, N. b. on the authority of some Oriental Historians, makes Valid and Cabus the names of two brothers, both of them Kings of Egypt, and each of them supposed by different authors to be the Pharaoh to whom Moses addressed himself, and before whom he wrought the miracles recorded in Scripture. The names, however, of Valid and Cabus are given by some Oriental writers to some other of the Kings of Egypt, besides those above mentioned.

Eutychius affirms that the Oriental Christians call this Egyptian King Amious.—See D'Herbelot in *Biblioth.* above quoted, and in *Art. Amious*.

(y) * * * * The Dates of the events opposite to the Asterisks in this and the following Tables cannot be precisely determined.

(z) Hadad. See Note ii. Hadad, *Geneal. Table VI. (ah)* Vol. I. p. 48.

(aa) Tahpenes. See Note Tahpenes, *Geneal. Table VI. (ai)* Vol. I. p. 48.

(ab) Genubath. See Note Genubath, *Geneal. Table VI. (ak)* Vol. I. p. 48.

(ac) Hadad becomes Solomon's adversary &c. The disturbances excited by Hadad in the kingdom of Israel must have happened in the latter part of Solomon's reign, after that monarch had been seduced by his numerous wives and concubines from the worship of the true God to sacrifice unto idols.—See Josephus *Jew. Hist. B. viii. c. ii.*

* P. 63, edit. Du Cange. In page 64 the daughter of Pharaoh is called *Μερρινη*, Merrhine.

(*ad*) vi. Pharaoh. Josephus Jew. Ant. B. viii. c. vi. is mistaken when he says, *Εγώ δε εν τοις επιχωριοις ἡμῶν βιβλίοις ευρον, ὅτι μετα Φαραωνα τον Σολομωνος πενθερον, ουκ ετι ουδεις τουτο το ονομα βασιλευς Αιγυπτιων εκληθη.* Moreover, "I have found from the Books written in our own language, that after Pharaoh, the father-in-law of Solomon, no other King of Egypt was called by this name;" for the Sacred writings not only mention Pharaoh, with whom Hezekiah appears to have entered into a league, (see ii. Kings xviii. 20, 21; Isaiah xxxvi. 5, 6,) but also Pharaoh Nechoh, in the days of Josiah and Jehoahaz, Kings of Judah; (see ii. Kings xxiii. 29, &c.; Jer. xlv. 2, &c.) and Pharaoh Hophra in the days of Zedekiah, (see Jer. xlv. 30; Ezek. xvii. 17, xxix. xxx. &c.)

(*ae*) vii. Shishak. This name is variously expressed in Scripture in the original Hebrew. In the Hebrew printed text it is *שִׁשַׁק*, but once in i. Kings xiv. 25, *שִׁשַׁק*, though the Keri there reads *שִׁשַׁק*. In the Heb. collated MSS. this name is written *שִׁשַׁק*, *שִׁשַׁק*, and *שִׁשַׁק*; and sometimes the same MS. exhibits all these variations. The most prevailing mode of expressing this name in the Heb. MSS. is *שִׁשַׁק*. All the principal copies of the LXX. read *Σουσακιμ*, as if the translators had found in the original text *שִׁשַׁקִּימ*, though it should be remarked that the Complutensian edition of the LXX. in some places omits the last syllable, and reads *Σουσακ*. Josephus calls this King *Σουσακος*.

(*af*) So. The Hebrew printed text in the ii. Kings xvii. 4, reads *סֹוֹ*, but several Heb. MSS. in that place have *סִיִּי*. The Roman and Aldine editions of the LXX. read *Σηγωρ*, the Complutensian *Σουα*, and the Alexandrian and a few other MSS. *Σωα*. Some MSS. have *Σοβα*, and others *Σωβα*, and a few, with some slight variations, *Αδραμελεκ τον Αιθιοπα*. The Syriac and Arabic translators appear to have found in their copies *סֹוֹ*.

This king is supposed, with great probability, by Archbishop Usher in *Annal. Vet. Test. Jul. Per.* 3989, Sir John Marsham in *Canon Chron.* p. 484, and others, to be the same with Sabaco, or Sabbaco, King of Æthiopia, who invaded, and conquered Egypt.—See Herodotus B. ii. sect. 137, &c., and Diodorus Siculus B. i. sect. 41.

(*ag*) ix. Pharaoh. This king has been conjectured to be the Setho mentioned by Herodotus B. ii. sect. 141, and the Seuechus of Manetho, the second king of the xxv. Dynasty, according to Africanus and Eusebius; though Jackson in his *Chron. Ant. Vol. II.* p. 231, Note 2, thinks it more probable that this king was the Taracus of Eusebius, the third king of the same Dynasty.

(ah) x. Pharaoh Nechoh. Called in the Hebrew printed text in ii. Kings xxiii. **פֶּרַעַה נְכוֹ**, in ii. Chron. xxxv. **נְכוֹ**, and in Jer. xlvi. 2, **פֶּרַעַה נְכוֹ**. A few Heb. MSS., however, in ii. Kings xxiii. read **פֶּרַעַה נְכוֹ**, in ii. Chron. xxxv. **נְכוֹ**, and in Jeremiah xlvi. a considerable number of Heb. MSS. and some printed editions read **פֶּרַעַה נְכוֹ**. The LXX. and Vulgate, every where call this King of Egypt Pharaoh Nechao, or simply Nechao. In all the places above quoted the Syriac and Arabic translators (except in Jer. xlvi. 2, where the Arabic translator calls this king Necho*) and the Targum of Jonathan on Kings and Jeremiah call him Pharoah the lame, considering **נְכוֹ** as an Appellative. And thus he is called by the Chaldee Paraphrase on ii. Chron. xxxv. 20, published by Wilkins, though the same Paraphrase in ii. Chron. xxxvi. 4, retains only the Appellative. And by this name this king is known among the Oriental writers, who call him **فرعون الأعرج** Feraoun al-arag.

Commentators on Scripture, and other writers, are unanimous in making this king the same with **Νεκώς**, or Neco, the second son of Psammitichus recorded by Herodotus B. ii. sect. 158, 159, B. iv. sect. 42, and also the fifth king according to Africanus, and the sixth according to Eusebius, of Manetho's xxvi. Dynasty.

From the commencement of this king's reign, the Chronology of Egypt assumes a more regular form, and by the intercourse of the Egyptians with the Grecians from the time of Psammitichus we are no longer compelled to have recourse to conjecture to fill the page of history.

(ai) xi. Pharaoh Hophra. This king is called Apries by Herodotus.—See Herodotus B. ii. sect. 161, 162, 169, and is said by that author to have reigned twenty-five years. He is the seventh king according to Africanus, and the eighth according to Eusebius, of the xxvi. Dynasty of Manetho.

This is the last king of Egypt mentioned in Scripture.—Compare above Note (ad) vi. Pharaoh.

(ak) Pharaoh Hophra is defeated, &c.—See Herodotus B. ii. sect. 163, 169; Diodorus Siculus B. i. sect. 68.

* See the Arabic version of Jeremiah chap. xxvi. which corresponds to Jeremiah chap. xlvi. in the Hebrew division of the chapters.

NOTES ON CHRONOLOGICAL TABLES.

TABLE II.

(a) Kings of Zobah. The name of this Kingdom is sometimes written **צֹבָה** Zobah, and sometimes **צֹבָא** Zoba.—Compare ii. Sam. viii. 3, &c., i. Chron. xviii. 3, 5, and ii. Sam. x. 6, 8. In ii. Sam. x., many Heb. MSS. and some printed editions for **צֹבָא**, the common reading in that place, have **צֹבָה**.—See also the Title of Ps. lx.

(b) Saul. See i. Sam. xiv. 47.

(c) Saul fights against the Kings of Zobah. It is said, in i. Sam. xiv. 47, "Saul took the Kingdom over Israel, and — fought against the Kings of Zobah": where all the principal copies of the LXX. (except the Complutensian, which agrees with the Heb. text) read *King*, and the Syriac version *Kingdom*.

(d) Hadadezer, or Hadarezer, son of Rehob. The name of this king of Zobah, in the printed Heb. text in ii. Sam. viii., i. Kings xi., and i. Chron. xviii. is **הַדַּדְעֹזַר** Hadadezer, but in ii. Sam. x., i. Chron. xix., **הַדַּרְעֹזַר** Hadarezer; and this variation in the enunciation of this name occurs, likewise, in many Heb. MSS.; some of them reading **הַדַּרְעֹזַר** Hadarezer, where the printed text has **הַדַּדְעֹזַר** Hadadezer, and others **הַדַּדְעֹזַר** Hadadezer, where the printed text has **הַדַּרְעֹזַר** Hadarezer.

In all the places where the name of this king occurs, the LXX., Vulgate, and Syriac translators appear to have read in their copies **הַדַּרְעֹזַר**; and thus, likewise, the Arabic translator, except in i. Chron. where the name is always rendered **هَدَادُ بْنُ عَزَرَ** *Hadad son of Ezer*. Josephus in his Jew. Ant. B. vii. c. 5, calls this king Adrazer.

De-Rossi thinks that the true reading is **הַדַּרְעֹזַר** Hadarezer.—See Var. Lect. Tom. II. p. 171 and p. 215. Houbigant on ii. Sam. viii. 5, and ix. 16, prefers **הַדַּדְעֹזַר** Hadadezer, but very inconsistently in his Notes on i. Kings xi. 23, he adopts the opposite reading **הַדַּרְעֹזַר** Hadarezer. The Reader may consult on this name the very learned Mr. Jackson in his Chron. Ant. Vol. I. p. 289, No. 2.

The Father of Hadadezer, or Hadarezer, who is in Scripture named Rehob, is called by Josephus in his Jew. Ant. B. viii. c. 5, Araus, and in the Old Latin Version Arachus; which Professor Blayney in his valuable Notes on Zechariah ix. 1, thinks was the real name of the Father of Hadadezer, or Hadarezer, and that he had the name of Rehob, or *Charioteer*, given him from the number of chariots in his possession.—See ii. Sam. viii. 4, and i. Chron. xviii. 4.

(e) David. See ii. Sam. viii. 3, &c. 9, 10, x. 15, 16, &c. xiii. 37; i. Kings xi. 23; i. Chron. iii. 2, xviii. 3, &c. 9, 10, xix. 16, &c.

(f) Toi, or Tou, whose son was Joram, or Hadoram. In the Heb. text in ii. Sam. viii. 9, 10, this king of Hamath is called תעי Toi, but in i. Chron. xviii. 9, 10, תע, which, (with the exception of the Alexandrian copy, which, with two other MSS., reads *Θαει*) is the reading of the LXX., and also of the Vulgate in ii. Sam. l. c. Several Heb. MSS., however, in i. Chron. l. c. read either תע, or more fully, תוע. The Syriac and Arabic versions in ii. Sam., and the Roman edition of the LXX. in i. Chron. call this king Thoa. Josephus, in his Jew. Ant. B. vii. c. 5, calls him Thænus.

The son of Toi, or Tou, who is called in ii. Sam. viii. 10 יורם Joram, is in i. Chron. xviii. 10, named הדרם Hadoram. The Syriac and Arabic versions call him in both places Joram. The Roman edition of the LXX. in ii. Sam. reads *Ιεδδουραμ*, and the Vat. Alex. and other MSS. *Ιεδδουραν*, as if they had found in their copies ידרם, or יורם. Josephus in his Jew. Ant. B. vii. c. 5, calls him Adoram.

(g) Shobach. See Notes on Selection of Single Names No. XXXVII.

(h) Talmai son of Ammihud, whose daughter Maacah, David married. The LXX., the Syriac version, and its follower, the Arabic, and also the Vulgate, appear to have read in their copies תולמי Tholmai.

The Hebrew printed text, and several MSS. read עמיהור Ammihur, but the Keri corrects it עמיהוד Ammihud; which is the reading, likewise, of a number of respectable Heb. MSS. and some antient editions; and which is supported by the LXX., Vulgate, Syriac, and Arabic versions. A few Heb. MSS. read עמיהור, and others עמיהוד.—See Tab. XI. No. 1, Note (bk) Maacah, &c. Vol. I. p. 198.

(i) Rezon. See below Note Hezion.

(k) Solomon. See i. Kings xi. 23—25.

(l) Hezion. Archbp. Usher in his Annal. Vet. Test. Jul. Per. 3774, Sir John Marsham in his Chron. Canon. p. 346, and Sir Isaac Newton in his Chronology of antient Kingdoms amended p. 221, concur in

supposing that Hezion was the same, under a different name, with Rezon, who founded the kingdom of Damascus.

(*m*) Abijam, or Abijah. Compare i. Kings xv. 8, 18, 19; ii. Chron. xiv. 1, xvi. 3.

(*n*) i. Ben-hadad. The word בן Ben, which is prefixed to this name, has, in general, been considered by the antient translators as an Appellative; the LXX., Syriac, and Arabic versions rendering it *Son*, i. Kings xv. 18, 20; ii. Chron. xvi. 2, 4; and so it ought to have been interpreted in the Latin version of the Targum of Jonathan in those places.

The LXX. constantly render the name 𐤁𐤏𐤁 by *Adep*, and this is the reading also of a few Heb. MSS. and antient editions collated by Kennicott and De-Rossi in the places above quoted.—See below Note on ii. Ben-hadad.

(*o*) Asa. See i. Kings xv. 18, &c.; ii. Chron. xvi. 1, &c.

(*p*) Baasha. See i. Kings xv. 18, 19; ii. Chron. xvi. 1, &c.

(*q*) ii. Ben-hadad. A few Heb. MSS. and printed editions in i. Kings xx. 1—23; ii. Kings viii. 7, 9, where the name of this king occurs, occasionally read 𐤁𐤏𐤁 Hadar, for 𐤁𐤏𐤁 Hadad. The LXX. translators read *Adep*.—See above Note (*n*) i. Ben-hadad.

In the Latin version of the Targum of Jonathan on i. Kings xx. 5, 16, we ought for Ben-hadad to read Bar-hadad, as in the other places, or, rather, to translate it *filius* Hadad, as in the Syriac version.—See above Note (*n*) i. Ben-hadad. We learn, indeed, from S. Clerc's *Observat. in Chald. Paraph.* in Vol. VI. of Walton's *Polyglott*, that the *Bib. Reg.* reads 𐤁𐤏𐤁 בן; and probably the same, or some other edition, may have the same reading in ver. 5; but as the reading of the text in the Targum in Walton's *Polyglott* is 𐤁𐤏𐤁 בר, it ought to have been so expressed in the Latin version, as it has been in other places; or, rather, to have been translated, as I have observed above, *filius* Hadad. It were greatly to be wished that S. Clerc had had sufficient encouragement given him to have revised and amended the Latin version of the Targum; but, as he expressly informs us that this was not his province, (see *Præfat. in Observat. in Chald. Paraph.*) no blame can attach to this respectable author for the neglect of it.

Nor are the Latin translations of the Syriac and Arabic versions without their faults in this respect. In the Latin translation of the Syriac version in ii. Kings viii. 7, 9, the name of the above mentioned king is Bar-hadad, whereas, in every other place it is rendered *filius*

Hadad. And in the Latin translation of the Arabic version in i. Kings xx. 1, &c. ; ii. Kings viii. 7, 9, this name is written Ben-hadad, but in ii. Kings vi. 24, *filius* Hadad ; and thus the same translation expresses the name of the father of this king in i. Kings xv. 15, 20.

(r) Jehoshaphat. See i. Kings xxii. 2, &c. ; ii. Chron. xviii. 1, &c.

(s) Ahab. See i. Kings xx. 1—34, xxii. 2, &c. ; ii. Chron. xviii. 1, &c.

(t) Jehoram, or Joram. Compare ii. Kings iii. 1, v. 5—8.

(u) Hazael. The name of this king in the Hebrew printed text is sometimes חזאל Hazahel, and sometimes חזאל Hazael ; the latter of which is universally adopted by our English translators. The former mode of expressing this name is to be met with in ii. Kings viii. 13, 15, 29 ; ii. Chron. xxii. 6 ; the latter in i. Kings xix. 15, 17 ; ii. Kings viii. 9, 12, 28, ix. 14, 15, x. 32, xii. 17, 18, xiii. 3, 22, 24, 25 ; ii. Chron. xxii. 5 ; Amos i. 4. The Heb. MSS. and some editions occasionally vary from the common printed Heb. text. In ii. Kings viii. 8, eleven Heb. MSS., in ver. 13, seventeen MSS. and two editions by Munster, in ver. 15, fourteen MSS. and one antient edition, for חזאל read חזאל ; and the contrary reading, חזאל for חזאל, occurs in i. Kings xix. 15, in one Heb. MS. ; in ii. Kings viii. 9, in six MSS. and originally in a seventh, in one antient edition, and in the marg. of the Bibl. Bomberg. ; in ver. 12, of the same chapter, in six MSS, two antient editions, and in the marg. of the Bibl. Bomberg. and in ver. 18, in seventeen MSS. and three antient editions ; in ii. Kings ix. 14, in four MSS. two antient editions, and in the marg. of the Bibl. Bomberg. ; and in ver. 15, in eight MSS. and one antient edition ; in ii. Kings xiii. 22, in one MS. and in ver. 24, in two MSS. ; in ii. Chron. xxii. 5, in three MSS. and perhaps in a fourth ; and in Amos i. 4, in two MSS. It is observable that the Heb. MSS. in ii. Kings x. xii. xiii. vary but very little in the enunciation of this name from the Hebrew printed text.

There is a third mode of expressing the name of this Syrian king which is to be met with in the Hebrew MSS., some of them writing it חזא אל Haza el. This is the reading of one Heb. MS. in i. Kings xix. 15, 17, of two MSS. in ii. Kings viii. 9, and in the same chapter of two MSS. in ver. 12, of two MSS. in ver. 13, of one MS. in ver. 15, of one MS. in ver. 28, and of one MS. in ver. 29 ; of one MS. in ii. Kings ix. 14 and 15, of one MS. in ii. Kings x. 32, and of two MSS. and one antient edition in Amos i. 4.

(v) Ahaziah. See ii. Kings viii. 25—29.

- (w) Jehu. See ii. Kings x. 29—35.
- (x) Jehoash, or Joash (*King of Judah.*) See ii. Kings xii. 18; ii. Chron. xxiii. xxiv.
- (y) Jehoahaz. See ii. Kings xiii. 1—7, 22.
- (z) iii. Ben-hadad. In ii. Kings xiii. 3, 24, 25, two Heb. MSS. collated by De-Rossi, and a third in ver. 24, read הדד Hadar, which is also the reading of one MS. in ver. 24, 25, collated by Kennicott, and of the LXX. in all those places, except of the Alexandrian MS., which in ver. 25 reads Αδαδ.—See above Notes on i. Ben-hadad and ii. Ben-hadad.
- (aa) Jehoash, or Joash (*King of Israel.*) See ii. Kings xiii. 9, 10, 24, 25.
- (ab) Jotham. See ii. Kings xv. 37.
- (ac) Pekah. See ii. Kings xvi. 5; Isaiah vii. 1.
- (ad) Ahaz. See ii. Kings xvi. 5—7.
- (ae) Rezin recovers Elath. Archbishop Usher in his *Annal. Vet. Test. Jul. Per.* 3973, seems to suppose that the capture of Elath took place after the second expedition of Rezin and Pekah against Ahaz; but it appears from ii. Kings xvi. 5—9, that this transaction happened before the second expedition; and this is the time fixed by the respectable authors of the *Ant. Univ. Hist.* Vol. II. p. 315, ed. 8vo.; though in their *Chronological Table* Vol. XXI. p. 48, they inconsistently place it after the second expedition of Rezin and Pekah.
- (af) Tiglath-pileser, or Tilgath-pilneser, King of Assyria, &c. See below Tab. III. Note (c) Tiglath-pileser, or Tilgath-pilneser.

NOTES ON CHRONOLOGICAL TABLES.

TABLE III.

(a) Pul. According to the Masoretical punctuation this king is called in ii. Kings xv. 19, Phul, but in i. Chron. v. 26, Pul, as our English translators render the name in both places. The Complutensian edition of the LXX. in ii. Kings xv. 19, and the same edition, together with the Aldine in i. Chron. v. 26, correspond to the Hebrew text. The Roman edition and several MSS. in the former place, and also some in the latter, read $\Phi\upsilon\upsilon\alpha$ (an evident error of the transcriber for $\Phi\upsilon\upsilon\lambda$, the uncial A having been mistaken for an A) and in the latter place, the Roman edition reads $\Phi\alpha\lambda\omega\chi$, and the Alex. MS. $\Phi\alpha\lambda\omega\varsigma$, the Arabic version has Balak, and the Syriac omits the name.

(b) Menahem. See ii. Kings xv. 19, 20.

(c) Tiglath-pileser, or Tilgath-pilneser. The name of this Assyrian king is variously expressed in Scripture. In ii. Kings xv. 29, and xvi. 10, it is $\text{תַּגְּלַת פִּלְאֶסֶר}$, but in ii. Kings xvi. 7, the א before the two final letters is wanting. In the i. Chron. v. 6; ii. Chron. xxviii. 20, it is $\text{תַּלְגַּת פִּלְנֶאֶסֶר}$, and in i. Chron. v. 26, (without the א) $\text{תַּלְגַּת פִּלְנֶאֶסֶר}$.

The Heb. collated MSS. in ii. Kings agree almost universally with the printed text of that Book in the former part of this name, only two Heb. MSS. in Kennicott's collection reading in ii. Kings xv. 29, תַּלְגַּת , and one, erroneously, in ii. Kings xvi. 7, תַּגְּל . In the latter of these places, sixteen, perhaps nineteen, Heb. MSS. and one antient edition, read פִּלְאֶסֶר , and this was originally the reading of a twentieth Heb. MS. In i. Chron. v. 6, among the Heb. MSS. collated by Kennicott, six, and a seventh in the margin, read תַּגְּלַת , four MSS. have the two middle letters on a rasure, and in two MSS. the word is omitted. Nine Heb. MSS. collated by De-Rossi read, likewise, תַּגְּלַת , which was also the original reading of four other MSS. in this place, collated by the same learned person. In i. Chron. v. 26, among Kennicott's collated MSS. five read תַּגְּלַת , and one MS. has the two middle letters on a rasure.

Among De-Rossi's MSS. four, and a fifth, which has been altered, read תגלר, and thus two other MSS. read originally. In ii. Chron. xxviii. 20, eight MSS. collated by Kennicott read תגלר; and two MSS. have the two middle letters on a rasure; and seven MSS. collated by De-Rossi read also, in the same place, תגלר, which was, likewise, the original reading of two other MSS. collated by the same person.

With respect to the variations of the Heb. MSS. from the Hebrew printed text in Chronicles, in i. Chron. v. 6, two MSS. collated by Kennicott read פלאסר, and thus a third MS. read originally. In ver. 26, of the same chapter, among Kennicott's collations, nine MSS. read פלנאסר, and three MSS. פלאסר, the ס in one of them being on a rasure. In ii. Chron. xxviii. 20, one MS. collated by Kennicott reads פלנסר, and one by De-Rossi פלאסר. In two MSS. collated by Kennicott in i. Chron. v. 6, and in one MS. in ver. 26, of the same chapter, the name is written פלנאצר, and in one MS. in ii. Chron. xxviii. 20, פלנצר, which appear to be errors of the transcribers for פלנאסר, or פלנסר.

Considerable variations, likewise, in the enunciation of this name are to be found in the antient versions, arising from the inadvertency of the transcribers.

The Syriac translator seems in all the places where this name occurs to have found in his copy of the original Hebrew חגלת פלסר. And in this mode of expressing the name he is followed, in the four first passages where it occurs, by the author of the Arabic version. In the former of the two remaining passages this version omits the name, and in the latter improperly substitutes the name سنحاريب Sanharib, or, as it is commonly expressed Sennacherib.

The Vulgate invariably adheres to the reading of the Hebrew text, as it is now found in our printed editions.

(d) Ahaz. See ii. Kings xvi. 5—10.

(e) Pekah. See ii. Kings xv. 27, 29, xvi. 5—10.

(f) Shalmaneser. Supposed by some to be the same with Shalman mentioned by Hosea x. 14.—See Notes on Selection of Single Names No. CCCCXXX.

(g) Hosea. See ii. Kings xvii. 1, 3, &c.

(h) So, King of Egypt. See Chronol. Tab. I. Jul. Per. 3989, and Note (af) viii. So.

(i) Hezekiah. See ii. Kings xviii. 9, 10.—See also ii. Kings xviii. 13; ii. Chron. xxxii. 1, 2, &c.; Isaiah xxxvi. 1, 2, &c.

(k) Sennacherib, son of Shalmaneser. This king is mentioned by

Herodotus B. ii. sect. 141, who calls him Sanacharib; and by Berosus, as quoted by Josephus in his Jew. Ant. B. x. c. i.

Bishop Lowth on Isaiah chap. xx. p. 157, ed. Lond. 8vo. says that by Sargon, mentioned in Isaiah xx. 1, is probably meant Sennacherib. Some, however, suppose Sargon to have been Shalmaneser, his predecessor in the kingdom, whilst others, with more probability, perhaps, think his son and successor, Esar-haddon, was the Sargon of Isaiah. If, however, Sargon is the same, as Bishop Lowth thinks, l. c. with Sacherdonus and Sacherdan in the Book of Tobit i. 21, 22, or as our English version renders the name, Sarchedonus, he cannot be Sennacherib; for it is evident from the passage of Tobit above cited, that Sacherdonus, or Sarchedonus, was the son of Sennacherib, and who succeeded him in the kingdom; and the same with Esar-haddon mentioned in ii. Kings xix. 37, and Isaiah xxxvii. 38.—See Notes on Selection of Single Names No. CCCCX.

(l) Rabshakeh. See Notes on Selection of Single Names No. LXXXIX.

(m) Tirhakah. See Notes on Selection of Single Names No. XCIII.

(n) Sennacherib is slain, &c. In ii. Kings xix. 37, the word and its adjunct בני *his sons*, are omitted in the printed Hebrew text in the common editions, but are extant in many Heb. MSS. collated by Kennicott and De-Rossi, and in several antient editions, as well as in all the antient versions, and in the parallel passage in Isaiah. And thus the Keri in ii. Kings xix. 37, orders the text to be read.

Josephus in his Jew. Ant. B. x. c. i. tells us that Adramelech and Sharezer were the two eldest of Sennacherib's sons, and were driven by their fellow citizens into banishment on account of their horrid crime. Their younger brother, who assumed the reins of government, is called by Josephus l. c. Assarachoddas.

(o) Esar-haddon, &c. See above Note (k) Sennacherib, and Notes on Selection of Single Names Nos. CCXIV. and CCCCXLVI.

The Nabuchodonosor, king of the Assyrians, mentioned in Judith i. 1, &c., ii. 1, &c., iii. 2, &c., iv. 1, vi. 2, 4, xi. 1, &c., xii. 13, xiv. 18, as contemporary with Arphaxad, and whom he is also said to have defeated and slain in Ragau, is supposed by Usher in his Annal. Vet. Test. Jul. Per. 4057, by Prideaux in his Connect. Hist. Old and New Test. Part. I. B. i. Vol. I. p. 28, and others, to be Saosduchinus, or Saosducheus, son of Esar-haddon; but Houbigant, in his Preface to the

Book of Judith, having, in my opinion, satisfactorily proved, as far as the nature of the subject will admit, that the Nabuchodonosor mentioned in the Book of Judith was Esar-haddon, and not his son Saosduchius, or Saosducheus, I have, in the present instance, as well as in what follows, departed from the very learned author, whose Chronology, in this and the preceding Tables, I have adopted.

(p) Nabuchodonosor, or Esar-haddon, King of Assyria in the twelfth year of his reign, makes war with Arphaxad, &c. Archbishop Usher in his *Annal. Vet. Test. Jul. Per.* 4057, 4058, Prideaux in his *Connect. Hist. Old and New Test. Part. I. B. i. Vol. I. p. 28, &c.*; the authors of the *Ant. Univ. Hist. Vol. IV, p. 328*, and other writers, following the Latin version of the Book of Judith by St. Jerom, and which is now considered as part of the Vulgate, place the battle of Ragau, and the death of Arphaxad, in the twelfth year of Nabuchodonosor's reign, and the subsequent transactions mentioned in the Book of Judith, in the thirteenth year of the same king's reign.* The Greek copy, however, of this book materially differs from the version of St. Jerom, in making Nabuchodonosor wage war with Arphaxad in the twelfth year of his reign, placing the death of Arphaxad in the seventeenth year, and Nabuchodonosor sending a vast army under the command of Holofernes to punish his western tributaries for their contemptuous behaviour in † the eighteenth year of his reign.

* The authors of the *Ant. Univ. Hist.*, as I have above observed, adopt the reading of St. Jerom in his version of the Book of Judith; but in their *Chronology Vol. XXI. p. 55*, they have fallen into a great error, for after having placed the defeat and death of Deioces, (whom they there suppose to be the Arphaxad of Judith) and the sending Holofernes to punish those nations who had refused to come to Nabuchodonosor's assistance, in the year of the world 3348, which answers to the 4058 of the Julian Period, the same authors inconsistently place the Siege of Bethulia, and the death of Holofernes, in the year of the world 3368, or the 4078 of the Julian Period; that is, allowing for the intervening time from the death of Deioces to the expedition of Holofernes, nineteen years more than they had assigned to this event in their history of the Assyrians *Vol. IV. p. 328*.—See also Note on Selection of Single Names No. CCCCLV.

+ The Greek text says, *Εν ετει τῷ οκτωκαιδεκατῷ, δευτερα και εικαδι του πρωτου μηνος*—In the eighteenth year, in the two and twentieth day of the first month;—but the Syriac version, which is a translation from the Greek, reads, in the twenty-eighth year, in the twelfth day of the first month; which appears to be an error either of the Syriac transcriber, or to have existed in the Greek copy from which the Syriac translation was made: for it is contrary to common sense to suppose, that ten years after the death of Arphaxad should elapse before Nabuchodonosor should have sent

As I see no sufficient reason why we should not follow the Greek copy, I have adopted its chronological arrangement in the Table. The Greek copy appears to have been carefully executed, and is confessedly of much older date than the Latin version of St. Jerom, being cited, as is believed by the learned, by St. Clement in his Epistle to the Corinthians chap. lv. p. 127. ed. Colomesii.

St. Jerom, indeed, professes to give us in his Latin version, a more correct copy of this Book of Judith than was in his time extant. If, however, we enquire into the method adopted by this learned writer, to attain this desirable end, we shall be convinced that the result of his labours cannot prove so satisfactory to many others as they appear to have been to himself. Finding, as he tells us, that the copies (meaning, I presume, the copies of the Latin Italic version, or Old Vulgate) abounded with corruptions, he had recourse to the Chaldee text of the Book of Judith, then extant, and which most probably, he considered as the original text of that Book, and by lopping off, * as he says, the very faulty variations of many copies, and giving us what he found intelligible in his Chaldee copy, (of the integrity of the text of which we are not left to doubt) he formed, what is improperly termed, his version.

Among the passages which were rescinded by St. Jerom, was that which was to be found, no doubt, in the Old Vulgate of the Book of Judith, and is still extant in the thirteenth verse of the first chapter of the Greek copy of that Book; to which may be added, as a necessary consequence, the alteration in the date in the beginning of the following chapter.

The reason of the omission of the above passage by St. Jerom arose from his believing that it militated against what is said in the commencement of the Book of Judith, where we read, that King

forth his armies, under the conduct of Holofernes, to avenge himself on those states, which had disobeyed his commands. We may conclude, therefore, either that the Syriac translator found in the Greek copy, which he made use of, the words, *Εν ετει εικαδι και δεκατω δωδεκατη του πρωτου μηνος*— for, *Εν ετει τω οκτωκαιδεκατω δευτερα και εικαδι του πρωτου μηνος*—; or, that the Syriac translator, by a similar transposition of the numbers, wrote, In the *twenty-eighth* year of the *twelfth* day of the first month, for, In the *eighteenth* year, in the *twenty-second* day of the first month.

* St. Jerom's words are,—*Magis sensum e sensu, quam ex verbo verbum transferens. Multorum codicum varietatem vitiosissimam amputavi; sola ea quæ intelligentia integra in verbis Chaldaeis invenire potui Latinis expressi.* Tom. III. p. 16, ed. 1684.

Nabuchodonosor in the twelfth year of his reign made war with Arphaxad. And, indeed, so strongly prepossessed have Usher, Prideaux, and others been against the reading exhibited in the Greek copy, that they have unequivocally condemned it as a corruption, and have followed, without hesitation, the copy which St. Jerom had formed of the Book of Judith.

On a review, however, of the Greek text, I cannot see any thing in it which implies a contradiction, or which should induce us to adopt another mode of calculation than that which it exhibits.

According to the Greek text of Judith, we are informed, that In the twelfth year of Nabuchodonosor—in the days of Arphaxad, who reigned over the Medes in Ecbatana,—even in those days (that is, in the twelfth year of the reign of Nabuchodonosor) King Nabuchodonosor made war with King Arphaxad in the great plain, in the borders of Ragau. And there came unto him all they that dwelt in the hill-country, and all they that dwelt by the Euphrates and the Tigris, and the Hydaspes, and * in the plain of † Arioch, and very many nations of the sons of ‡ Chelod assembled to battle. These, we may suppose to be the subjects of Nabuchodonosor, who, though numerous, he probably did not think sufficient. Willing, therefore, to increase the number of his forces, he sent, we are told, unto the tributary nations in the western countries for their assistance in the war; but his message was disregarded, and his ambassadors dismissed with disgrace. On this, Nabuchodonosor was wrath, and swore he would be revenged on all those nations who had thus contemptuously treated him. The Greek text, then continues to inform us, that Nabuchodonosor, in the seventeenth year of his reign, marched against Arphaxad, discomfited all his forces, possessed himself of all his cities, and slew him in the mountains of Ragau; after which Nabuchodonosor returned § to Nineve, and there

* In the Greek text we should read *εν πεδιω*, or with the Aldine and Complutensian editions, *πεδιον*; and this latter reading is approved of by Houbigant.

† See Notes on Select: Single Names No. CCCCLVI.

‡ Chelod. Thus || the Aldine edition of the Greek text, which is followed by our English translators, (see Walton's Collations in Vol. VI. of Polyglott p. 71.) The Roman edition reads *Χελευλ*, the Complutensian *Γελωδ*, and the Alexandrian MS. *Χελευδ*, and not *Χελευλ*, as the collator of this MS. in Walton's Polyglott imagined. See Grabe's ed. of Alex. MS. and the Prologom., to Hist. Books of Old Test. c. ii.

§ To Nineve. The Roman ed. of the Greek text of Judith omits these words, but

|| Not *Χιλωδ* as in the Collations in Bos's ed. of LXX.

both he and his army took their ease, and banqueted for the space of one hundred and twenty days.

Such is the account given us in the Greek text of Judith of Nabuchodonosor's proceedings; in which, I confess, I cannot perceive any inconsistency. We learn, from Judith i. 1, 5, that King Nabuchodonosor in the twelfth year of his reign was engaged in a war with King Arphaxad; in ver. 6, we find that a considerable force was assembled to assist him. He then sends to a number of tributaries, who refuse to come. Having thus been disappointed, he continues the war with Arphaxad, without bringing it to any decisive issue, till the seventeenth year of his reign, when, * collecting all his forces, he attacks Arphaxad, defeats, and slays him; and having given his army time to recover from their fatigue, he prepares, in the eighteenth year of his reign, to punish all those nations who had disobeyed his commands, by sending against them, under the conduct of his general Holofernes, an immense army.

What appears to have led, as I before observed, St. Jerom, and his followers, into the supposition that the copies of the Book of Judith, which make mention of the overthrow of Arphaxad and his forces, in the seventeenth year of Nabuchodonosor, must have been in that passage corrupted, is the applying of what is said in Judith i. 5, of Nabuchodonosor's making war with king Arphaxad, (and which is allowed to be in the twelfth year of Nabuchodonosor's reign) in the plains of Ragau, to the Battle, which was fought with king Arphaxad, and to his Death in the mountains of Ragau, as mentioned in the Greek copy of the Book of Judith i. 13—15: whereas, these two dates refer to two distinct events, the one to the commencement of the war between Nabuchodonosor and Arphaxad; and the other to the termination of it by the defeat and death of Arphaxad.

It is hoped that the author may be pardoned for this brief Chronological disquisition, which places, it is presumed, in a more correct point of view, two of the transactions of a person so celebrated in Sacred history, and whose name has been so often submitted to the reader.

(q) Arphaxad, or Phraortes, King of the Medes. See Note on Select: Single Names No. CCCCLV.

the word *εκει*, which afterwards occurs, in that and the other principal copies, points out the propriety of their being inserted in the text.

* Collecting all his forces. The Rom., Ald., and Alex. editions *παρεταξάτο εν τη δυναμει αυτου*, the Complut. ed. *επι δυναμει αυτου*.

(*r*) Manasseh. See ii. Chron. xxxiii. 11.

(*s*) Probably about this time, Manasseh, &c. See ii. Chron. xxxiii. 11, and Houbigant's Preface to the Book of Judith, Vol. II. p. 579, and Notes on Judith iv. 3, 6.

(*t*) Nabuchodonosor, or Esar-haddon, in the seventeenth year of his reign, &c. See above Note (*p*) Nabuchodonosor, or Esar-haddon, king of Assyria, &c.

(*u*) Nabuchodonosor, or Esar-haddon, in the eighteenth year of his reign, &c. See above Note (*p*) Nabuchodonosor, or Esar-haddon, King of Assyria, &c.

(*v*) Bethulia besieged, &c. This happened, according to Houbigant's calculation, which I follow, in the twentieth, or twenty-first year of the reign of Nabuchodonosor, or Esar-haddon. See Houbigant's Preface to the Book of Judith, Vol. II. p. 579, 580.

CATALOGUE OF NAMES

OF PERSONS MENTIONED IN THE OLD TESTAMENT
AND APOCRYPHA, AND NOT INSERTED IN THE
GENEALOGICAL TABLES, SELECTION OF SINGLE
NAMES, OR CHRONOLOGICAL TABLES.

The Roman Numerals, prefixed to the Names, distinguish Persons whose Names are similar.

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|---|--|
| <p style="text-align: center;">A</p> <p>Abacuc, see Habakkuk.</p> <p>Abagtha, Esth. i. 10.</p> <p>Abdias, ii. Esdras i. 39. — See ii. Obadiah.</p> <p>i. Abimelech, king of Gerar, Gen. xx. 2, &c., xxi. 22, &c.</p> <p>ii. Abimelech, king of Gerar, Gen. xxvi. 1, &c.</p> <p>iii. Abimelech, Title of Ps. xxxiv.— See Select : Single Names No. XXXII.</p> <p>Abinoam, father of Barak, Judg. iv. 6, 12, v. 1, 12.</p> <p>Abiram, son of Hiel, i. Kings xvi. 34.</p> <p>Abishag, i. Kings i. 3, 15, ii. 17, 21, 22.</p> <p>Absalom, father of iv. Jonathan, i. Macc. xiii. 11.</p> <p>Abubus, i. Macc. xvi. 11, &c.</p> <p>Accos, father of i. John, i. Macc. viii. 17.</p> <p>Achior, the Ammonite, Judith v. 5, 22, vi. 1, 2, &c., xi. 9, xiv. 5, 6, 10.</p> <p>Achish, king of Gath, son of i. Maachah, i. Kings ii. 39.</p> | <p>Adalia, Esth. ix. 8.</p> <p>Adiel, father of ii. Azmaveth, i. Chron. xxvii. 25.</p> <p>i. Adin, Ezra ii. 15; Neh. vii. 20; i. Esdras v. 14.</p> <p>ii. Adin, Neh. x. 16.</p> <p>Adlai, father of ii. Shaphat, i. Chron. xxvii. 29.</p> <p>Admatha, Esth. i. 14.</p> <p>Adoni-bezek, Judg. i. 5, &c.</p> <p>Adonijah, Neh. x. 16.</p> <p>Adonikam, Ezra ii. 13; Neh. vii. 18; i. Esdras v. 14.</p> <p>Agag, king of the Amalakites, i. Sam. xv. 8, &c.</p> <p>Ahijah, Neh. x. 26.</p> <p>Ahikam, son of ii. Shaphan, ii. Kings xxii. 12, xxv. 22; ii. Chron. xxxiv. 20; Jer. xxvi. 24, xxxix. 14, xl. 5, 6, 9, 11, xli. 2, xliii. 6.</p> <p>—, father of Gedaliah, ii. Kings xxv. 22; Jer. xxxix. 14, xl. 5, 6, 7, 9, 11, 14, 16, xli. 1, 2, 6, 10, 16, 18, xliii. 6.—See Select: Single Names No. CI.</p> <p>i. Ahilud, father of i. Jehoshaphat,</p> |
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- ii. Sam. viii. 16, xx. 24 ; i. Kings
 iv. 3 ; i. Chron. xviii. 15.
 ii. Ahilud, father of Baana, i. Kings
 iv. 12.—See Select : Single
 Names No. LXVIII.
 Ahiman, descendant of Anak, Num.
 xiii. 22 ; Josh. xv. 14 ; Judg. i.
 10.
 Ahithophel, ii. Sam. xv. 12, 31, 34,
 xvi. 15, &c., xvii. 1, &c. ; i. Chron.
 xxvii. 33.
 Ahlai, father of Zabad, i. Chron.
 xi. 41.
 Aholah, see Ezek. xxiii. 4, &c.
 Aholibah, see Ezek. xxiii. 4, &c.
 Alexander, King, i. Macc. i. 7.
 ———, son of i. Philip, i. Macc.
 i. 1. vi. 2.
 Amariah, son of Hizkiah, Zeph. i.
 1.—See Select: Single Names
 No. CCCCXXXII.
 ———, father of ii. Gedaliah,
 Zeph. i. 1.
 Amasai, i. Chron. xii. 18.
 Amaziah, Priest of Bethel, Amos
 vii. 10, &c.
 Amittai, father of Jonah, ii. Kings
 xiv. 25 ; Jonah i. 1.
 Ammiel, father of Machir, ii. Sam.
 ix. 4. 5, xvii. 27.
 Amon, the Governor, i. Kings xxii.
 26 ; ii. Chron. xviii. 25.
 Amos, the Prophet, Amos i. 1, vii.
 8, &c., viii. 2 ; ii. Esdras i. 39.
 Amraphel, king of Shinar, Gen.
 xiv. 1, 9.
 Anak, son of Arba, Josh. xv. 13,
 xxi. 11.—See also Num. xiii. 22,
 28, 33 ; Deut. ix. 2 ; Josh. xiv.
 14 ; Judg. i. 10, 20 ;
 ———, three of his descendants,
 Num. xiii. 22 ; Josh. xv. 14 ;
 Judg. i. 10, 20.
 Anan, Neh. x. 26.
 Ananiah, his descendant, Neh. iii. 23.
 Anath, father of Shamgar, Judg.
 iii. 31, v. 6.
 Anathoth, Neh. x. 19.
 i. Andronicus, ii. Macc. iv. 31, 32,
 34, 38.
 ii. Andronicus, governor of Gari-
 zim, ii. Macc. v. 23.
 Antiochus, father of Numenius,
 i. Macc. xii. 16, xiv. 22.
 Antipater, son of ii. Jason, i. Macc.
 xii. 16, xiv. 22.
 Apollonius, ii. Macc. x. 37.
 Apollophanes, ii. Macc. x. 37.
 Arba, father of Anak, Josh. xv. 13,
 xxi. 11.—See also Josh. xiv. 15 ;
 Judg. i. 10.
 Aretas, king of the Arabians,
 ii. Macc. v. 8.
 i. Arioch, king of Ellasar, Gen. xiv.
 1, 9.
 ii. Arioch, Dan. ii. 14, 15, 24, 25.
 Asadiah, father of Sedechias, Ba-
 ruch i. 1.
 ———, son of i. Chelcias, Baruch i. 1.
 i. Asaph, father of Joah the Re-
 corder, ii. Kings xviii. 18, 37 ;
 Isai. xxxvi. 3, 11, 22.
 ii. Asaph, keeper of the king's fo-
 rest, Neh. ii. 8.
 Ashpenaz, Dan. i. 3.
 Asiel, ii. Esdras xiv. 24.
 Assuerus, Tobit xiv. 15.—See
 Select : Single Names No.
 CCCCXXVIII.
 Astyages, Bel and Drag. i.—See
 Select : Single Names No.
 CCCCXXVIII.
 Atargatis, ii. Macc. xii. 26.
 Athenobius, i. Macc. xv. 28, 32,
 35.
 Azaliah, son of i. Meshullam,
 ii. Kings xxii. 3.—See Select :
 Single Names No. XCVI.
 ———, father of ii. Shaphan, ii. Kings
 xxii. 3 ; ii. Chron. xxxiv. 8.

- i. Azariah, son of ii. Nathan, i. Kings iv. 5.
 ii. Azariah, son of i. Maaseiah, Neh. iii. 23, 24.
 Azarias, i. Macc. v. 18, 56, 60.
 Azbuk, father of Nehemiah, Neh. iii. 16.
 Azgad, Neh. x. 15.
 i. Azmaveth, ii. Sam. xxiii. 31; i. Chron. xi. 33.
 ii. Azmaveth, son of Adiel, i. Chron. xxvii. 25.
 Azriel, father of iii. Seraiah, Jer. xxxvi. 26.
 Azrikam, governor of Ahab's house, ii. Chron. xxviii. 7.
 Azur, father of iii. Hananiah, Jer. xxviii. 1, &c.
 Azzur, Neh. x. 17.

B.

- Baal-hanan, i. Chron. xxvii. 28.
 Baana, son of ii. Ahilud, i. Kings iv. 12.—See Select: Single Names No. LXVIII.
 Bacchides, i. Macc. vii. 8, 12, 19, 20, ix. 1, 11, 12, 14, 25, 26, 29, &c., x. 12; ii. Macc. viii. 30.
 Bacenor, ii. Macc. xii. 35.
 Bagoas, Judith xii. 11, 13, 15, xiii. 3, xiv. 14.
 Balaam, son of Beor, Num. xxii. 5, xxiv. 3, 15, xxxi. 8; Deut. xxiii. 4; Josh. xiii. 22, xxiv. 9; Micah vi. 5.—See Select: Single Names No. XVI.
 Balak, son of Zippor, Num. xxii. 2, 4, 10, 16, xxiii. 18; Josh. xxiv. 9; Judg. xi. 25; Micah vi. 5.—See Note (p) on Tab. VI.
 Balthasar, son of Nabuchodonosor, Baruch i. 11, 12.
 Barak, son of Abinoam, Judg. iv. 6, 12, v. 1, 12.
 Baruch, son of Neriah, Jer. xxxii. 12, 16, xxxvi. 4, 8, 14, 32, xliii. 3, 6, xlv. 1, called Nerias, Baruch i. 1.

- Bean, *children of*, i. Macc. v. 4.
 Bebai, Ezra ii. 11; Neh. vii. 16; i. Esdras v. 13.
 Benjamin, Neh. iii. 23.
 Beor, father of Balaam, Num. xxii. 5, xxiv. 3, 15, xxxi. 8; Deut. xxiii. 4; Josh. xiii. 22, xxiv. 9; Micah vi. 5.—See Select: Single Names No. XVI.
 Bera, king of Sodom, Gen. xiv. 2.
 Besodeiah, father of ii. Meshullam, Neh. iii. 6.
 Bezai, Neh. x. 18.
 Bidkar, ii. Kings ix. 25.
 Bigvai, Neh. x. 16.
 Birsha, king of Gomorrah, Gen. xiv. 2.
 Biztha, Esth. i. 10.

C.

- Callisthenes, ii. Macc. viii. 33.
 Carcas, Esth. i. 10.
 Carshena, Esth. i. 14.
 Cendebeus, i. Macc. xv. 38, 40, xvi. 1, 4, 8.
 Chabris, son of Gothoniell, Judith vi. 15, viii. 10, x. 6.
 Charmis, son of Melchiel, Judith vi. 15, viii. 10, x. 6.
 i. Chelcias, father of Asadiah, Baruch i. 1.
 ii. Chelcias, father of Susanna, Hist. Susan. 2, 29, 63.
 Chelub, father of Ezri, i. Chron. xxvii. 26.
 Chedorlaomer, king of Elam, Gen. xiv. 1, 4, 5, 9, 17.
 Chereas, brother of Timotheus, ii. Macc. x. 37.—See Select: Single Names No. CCCCLXI.
 Crates, ii. Macc. iv. 29.
 i. Cushi, ii. Sam. xviii. 21, 22, 23, 31, 32.
 ii. Cushi, father of i. Shelemiah, Jer. xxxvi. 14.
 —, his descendants, Jer. xxxvi. 14.
 iii. Cushi, son of ii. Gedaliah, Zeph. i. 1.

iii. Cushi, father of Zephaniah the prophet, Zeph. i. 1.

D.

Dabria, ii. Esdras xiv. 24.

Debir, king of Eglon, Josh. x. 3, 5, 23.

i. Deborah, Rebekah's nurse, Gen. xxxv. 8.

ii. Deborah, Judg. iv. 4, 5, &c.

——, wife of Lapidoth, Judg. iv. 4.

i. Delaiah, son of Mehetabeel, Neh. vi. 10.

——, father of i. Shemaiah, Neh. vi. 10.

ii. Delaiah, son of iii. Shemaiah, Jer. xxxvi. 12.

Demophon, ii. Macc. xii. 2.

i. Dositheus, one of the captains of Judas Maccabeus, ii. Macc. xii. 19, 24.

ii. Dositheus, one of Bacenor's company, ii. Macc. xii. 35.

E.

Ebed-melech, Jer. xxxviii. 7, &c., xxxix. 16.

Eglon, king of Moab, Judg. iii. 12, 14, 15, 17.

Elam, Neh. x. 14.

Elasah, son of iii. Shaphan, Jer. xxix. 3.

Eldad, Num. xi. 26, 27.

Eleazer, father of i. Jason, i. Macc. viii. 17.

Eliabba, ii. Sam. xxiii. 32; i. Chron. xi. 33.

Eliel, i. Chron. xi. 47.

Eliezer, Abram's steward, Gen. xv. 2.

Elihoreph, son of Shisha, i. Kings iv. 3.—See Select: Single Names No. LXIII.

Eliseus, see Elisha.

Elisha, son of i. Shaphat, i. Kings xix. 16, 19; ii. Kings ii. 1, &c. iii. 11, &c., iv. 1, &c., v. 8, &c.,

vi. 1, &c., vii. 1, viii. 1, &c., ix. 1, xiii. 14, &c.; called Eliseus, Eccclus. xlviii. 12.

Elishama, the scribe, Jer. xxxvi. 12, 20, 21.

Elishaphat, son of Zichri, ii. Chron. xxiii. 1.

Elkanah, ii. Chron. xxviii. 7.

Elnaam, sons of, i. Chron. xi. 46.

Esay, see Isaiah.

Eshcol, brother of Mamre and Aner, Gen. xiv. 13, 24.—See Select: Single Names No. III.

Evi, Num. xxxi. 8; Josh. xiii. 21.

Evil-merodach, King of Babylon, ii. Kings xxv. 27; Jer. lii. 31.

Eumenes, king, i. Macc. viii. 8.

Eupolemus, son of i. John, i. Macc. viii. 17; ii. Macc. iv. 11.

Ezra, Neh. xii. 33.

Ezri, son of Chelub, i. Chron. xxvii. 26.

G

Gad, the prophet, David's seer, i. Sam. xxii. 5; ii. Sam. xxiv. 11, 13, 14, 18, 19; i. Chron. xxix. 29; ii. Chron. xxix. 25.

Geber, son of Uri, i. Kings iv. 19.

i. Gedaliah, son of Pashur, Jer. xxxviii. 1.

ii. Gedaliah, son of Amariah, Zeph. i. 1.

——, father of iii. Cushi, Zeph. i. 1.

Gehazi, ii. Kings iv. 12, &c., v. 20, &c., viii. 4, 5.

i. Gemariah, son of Hilkiyah, Jer. xxix. 3.

ii. Gemariah, son of i. Shaphan, Jer. xxxvi. 10, 11, 12.

——, father of Michaiah, Jer. xxxvi. 11.

Gog, see Ezek. xxxviii. 2, 3, &c., xxxix. 1, 11.

Gorgias, i. Macc. iii. 38, iv. 1, 5, 18, v. 59; ii. Macc. viii. 9, x. 14, xii. 32, &c.—See Select: Single Names No. CCCCLXXXV.

- Gothoniel, father of Chabris, Judith vi. 15.
- H.
- Habaccuc, see Habakkuk.
- Habakkuk, Hab. i. 1, iii. 1, called Abacuc, ii. Esdras, i. 40; and Habaccuc, Hist. Bel and Drag. 33—37, 39.
- Halloesh, Neh. x. 24.
- Haman, wife of, (see Zeresh).
- , ten sons of, Esth. ix. 10, 12, 13, 14.
- i. Hammelech, father of Jerahmeel, Jer. xxxvi. 26.—See Note (ce) Tab. XI. No. 2.
- ii. Hammelech, father of Malchiah, Jer. xxxviii. 6.—See Note (cd) Tab. XI. No. 2.
- i. Hanan, son of ii. Maachah, i. Chron. xi. 43.
- ii. Hanan, Neh. x. 22.
- iii. Hanan, Neh. x. 26.
- Hananeel, see Neh. iii. 1; Jer. xxxi. 38; Zech. xiv. 10.
- i. Hanani, father of Jehu the prophet or seer, i. Kings xvi. 1, 7, 12; ii. Chron. xix. 2, xx. 34.
- ii. Hanani, Neh. i. 2, vii. 2.
- i. Hananiah, Neh. vii. 2.
- ii. Hananiah, Neh. x. 23.
- iii. Hananiah, the prophet, son of Azur, Jer. xxviii. 1, &c.
- iv. Hananiah, father of ii. Zedekiah, Jer. xxxvi. 12.
- i. Hanun, king of the Ammonites, son of Nahash, ii. Sam. x. 1, &c.; i. Chron. xix. 2, &c.
- ii. Hanun, Neh. iii. 13.
- iii. Hanun, sixth son of Zalaph, Neh. iii. 30.
- Harim, Neh. x. 27.
- Hariph, Neh. x. 19.
- Harumaph, father of i. Jedaiah, Neh. iii. 10.
- Hashabniah, father of Hattush, Neh. iii. 10.
- i. Hashub, Neh. iii. 23.
- ii. Hashub, Neh. x. 23.
- Hassenaah, sons of, Neh. iii. 3.
- Hatach, Esth. iv. 5, 6, 9, 10.
- Hattush, son of Hashabniah, Neh. iii. 10.
- Heliodorus, ii. Macc. iii. 7, 8, &c., iv. 1, v. 18.
- Hezir, Neh. x. 20.
- Hiel, father of Abiram and Segub, i. Kings xvi. 34.
- Hieronimus, ii. Macc. xii. 2.
- Hilkiah, father of i. Gemariah, Jer. xxix. 3.
- Hirah, the Adullamite, Gen. xxxviii. 1, 12.
- Hizkiah, father of ii. Amariah, Zeph. i. 1.—See Select: Single Names No. CCCCXXXII.
- Hoham, king of Hebron, Josh. x. 3, 5, 23.
- Holofernes, Judith ii. 4, 14, iii. 5, iv. 1, v. 1, 22, 24, vi. 1, 10, 17, vii. 1, 6, 16, 26, x. 13, &c., xi. 1, &c., xii. 3, &c., xiii. 2, &c., xiv. 3, &c., xv. 11, xvi. 19.
- Hoshea, Neh. x. 23.
- Hotham, father of Shama and Jehiel, i. Chron. xi. 44.—See Select: Single Names No. CVI.
- Huldah, the prophetess, wife of i. Shallum, ii. Kings xxii. 14; ii. Chron. xxxiv. 22.
- Hur, Num. xxxi. 8; Josh. xiii. 21.
- i. Hushai, the Archite, ii. Sam. xv. 32, 37, xvi. 16, 17, 18, xvii. 5, &c.; i. Chron. xxvii. 33.
- ii. Hushai, father of Baana, or Baanah, i. Kings iv. 16.—See Select: Single Names No. LXX.
- I.
- Jaakan, children of, Deut. x. 6.
- Jabin, king of Canaan that reigned in Hazor, Judg. iv. 2, 17, 23, 24; Ps. lxxxiii. 9.—See Select: Single Names No. XXII.
- Jaddua, Neh. x. 21.

- Japhia, king of Lachish, Josh. x. 3, 5, 23.
 Jasher, Josh. x. 13; ii. Sam. i. 18.
 Jasiel, i. Chron. xi. 47.
 i. Jason, son of Eleazar, i. Macc. viii. 17.
 ii. Jason, father of Antipater, i. Macc. xii. 16, xiv. 22.
 iii. Jason, of Cyrene, ii. Macc. ii. 23.
 Jaziz, i. Chron. xxvii. 31.
 i. Jedaiah, son of Harumaph, Neh. iii. 10.
 ii. Jedaiah, Zech. vi. 10, 14.
 Jediahel, son of Shimri, i. Chron. xi. 45.
 ———, brother of Joha, i. Chron. xi. 45.
 Jehdeiah, i. Chron. xxvii. 30.
 Jehiel, son of Hotham, i. Chron. xi. 44.—See Select: Single Names No. CVI.
 Jehohanan, father of Ishmael, ii. Chron. xxiii. 1.
 Jehoiada, son of Paseah, Neh. iii. 6.
 Jehonathan, son of Uzziah, i. Chron. xxvii. 25.
 i. Jehoshaphat, the Recorder, son of i. Ahilud, ii. Sam. viii. 16, xx. 24; i. Kings iv. 3; i. Chron. xviii. 15.
 ii. Jehoshaphat, son of Paruah, i. Kings iv. 17.
 Jehu, the prophet, son of i. Hanani, i. Kings xvi. 1, 7, 12; ii. Chron. xix. 2, xx. 34.
 Jehucal, son of ii. Shelemiah, Jer. xxxvii. 3.
 Jehudi, son of Nethaniah, Jer. xxxvi. 14.
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OF NAMES OF PERSONS, CHIEFLY FROM SCRIPTURE,
TREATED OF, OR REFERRED TO, IN VOL. II.

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 —, the name how expressed in five Heb. MSS. 158.
Uzza, (ii. Kings xxi. 18, 26,) *Manasseh* and his son *Anon* buried in the garden of 52.
 —, uncertain who 52.
Uzza, the name how expressed in some Heb. MSS. 52.
 —, rendered appellatively in Syr. and Arab. versions 52.
Uz za, (Ezra ii. 49; Neh. vii. 51) called *Azia* in English version in i. Esdras v. 31, and in marg. *Huzza* 85, 94.
 —, the name how expressed in some Heb. MSS. and one ant. ed. 85.
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- W.
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Wetstein's explanation of *Balaam* being the son of *Bosor* 11.
- Z.
- Zabad*, (Ezra x. 27) called in i. Esdras ix. 28, *Sabatus* 125, and in marg. *Sabad*, (thus first ed. other edd. *Zabad*) 94.
 —, the name how expressed in two Heb. MSS. and in Syr. version 125.
Zabad, (Ezra x. 33) called in Eng. vers. in i. Esdras *Bannaia* 136.
Zabad, (Ezra x. 43) called in one Heb. MS. and in Syr. version in *Ezra*, *Zachur*, and in i. Esdras *Zabadaias* 151.
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Zabbai, called in Eng. vers. of i. Esdras *Josa bad* 226.
 —, the name how expressed in four Heb. MSS. and in LXX. and Arab. versions 126.
Zabbud, of the sons of *Bigvai* 112.
 —, the name how expressed in some Heb. MSS., Bibl. Compl., Syr. and Vulg. versions, and by the *Keri* 112.
 —, called *Istalcurus* in i. Esdras viii., and there said to be the father of *Uthi* 112.
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 —, the name how expressed in some Heb. MSS. 73.
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Zacharias, see *Zechariah* (Ezra viii. 3.)
Zacharias, see *Zechariah* (Ezra viii. 11.)
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 Zacharias, father of Joseph (i. Macc v. 18, 56) 202.
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 Zambris, the name how expressed in principal edd. of LXX., and in Vulg. and Syr. versions 148.
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 ———, called Gado in Syr. version 108.
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 ———, who, according to St. Jerom 63.
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 ———, called in Eng. vers. in i. Esdras Zacharias, and in ii. Esdras Zachary 105.
 ———, how said to be the son of Iddo 105.
 ———, supposed (by Pr. Blayney) to be the same with Zechariah, mentioned Neh. xii. 16, 105.
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 ———, called in i. Esdras viii. 37, Zacharias 111.
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 ———, called in i. Esdras Zacharias 116.
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 ———, the name how expressed in one Heb. MS. 122.
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 ———, the name how expressed in Heb. text, and one Heb. MS. 175.
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 ———, the name how expressed in some Heb. MSS., and one ant. ed. 46.
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 ———, called Zechariah in four Heb. MSS., in i. Esdras viii. 31, Zariaas, and in marg. of Eng. vers. Zerachiah 94, 107.
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 ———, called erroneously in i. Esdras Esau 78, 79.
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 ———, the name how expressed in Heb. text and MSS. 235.
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INDEX

OF HEBREW, CHALDEE, SAMARITAN, SYRIAC, AND
ARABIC LETTERS, WORDS, AND PHRASES, TREATED
OF IN THE NOTES TO A SELECTION OF SINGLE
NAMES, &c.

HEBREW.

7. אחזר	7. מכפלה
11. ב substituted for פ	19. נכון prepared
7. ה considered as a prefix to a Proper name	6. פכל
8, 9. האטד	11. פתורה to interpret
63. חווי	11. פתר to interpret
186, 187. ירב	11. קוסם a soothsayer
13. ישר	11. ש substituted for ת
13. ישרון	

CHALDEE.

183, 184. אב an ancestor	183, 184. בר a descendant
97. אדין	not usual in Chaldee to be changed into ש or ס 10.
97. אלין	

SAMARITAN.

25.92000 the voice, or speech of 25.920 the mouth, or speech of
 all 6. all 6.

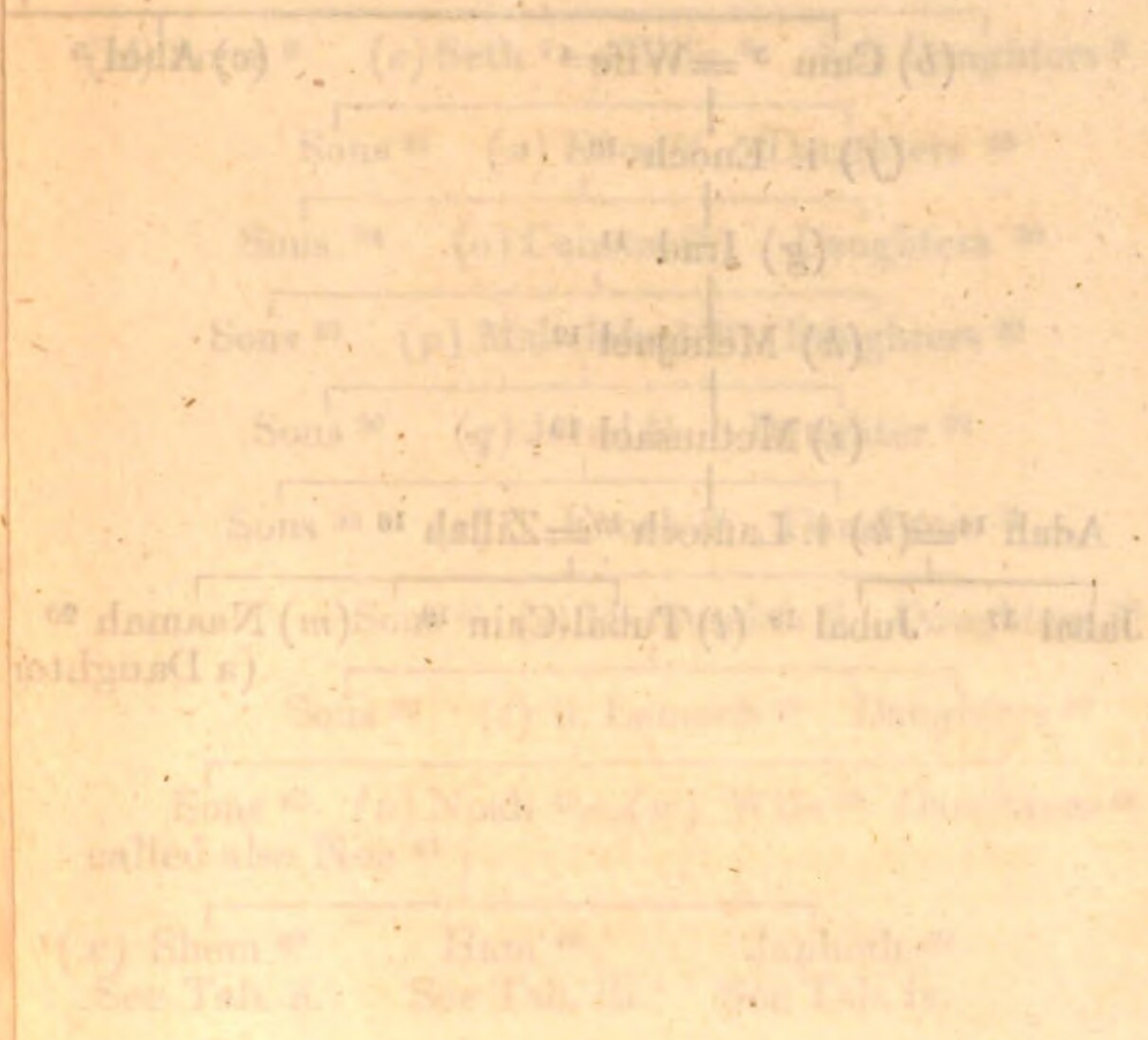
SYRIAC.

an interpreter 11.

ARABIC.

6. ملك العدل

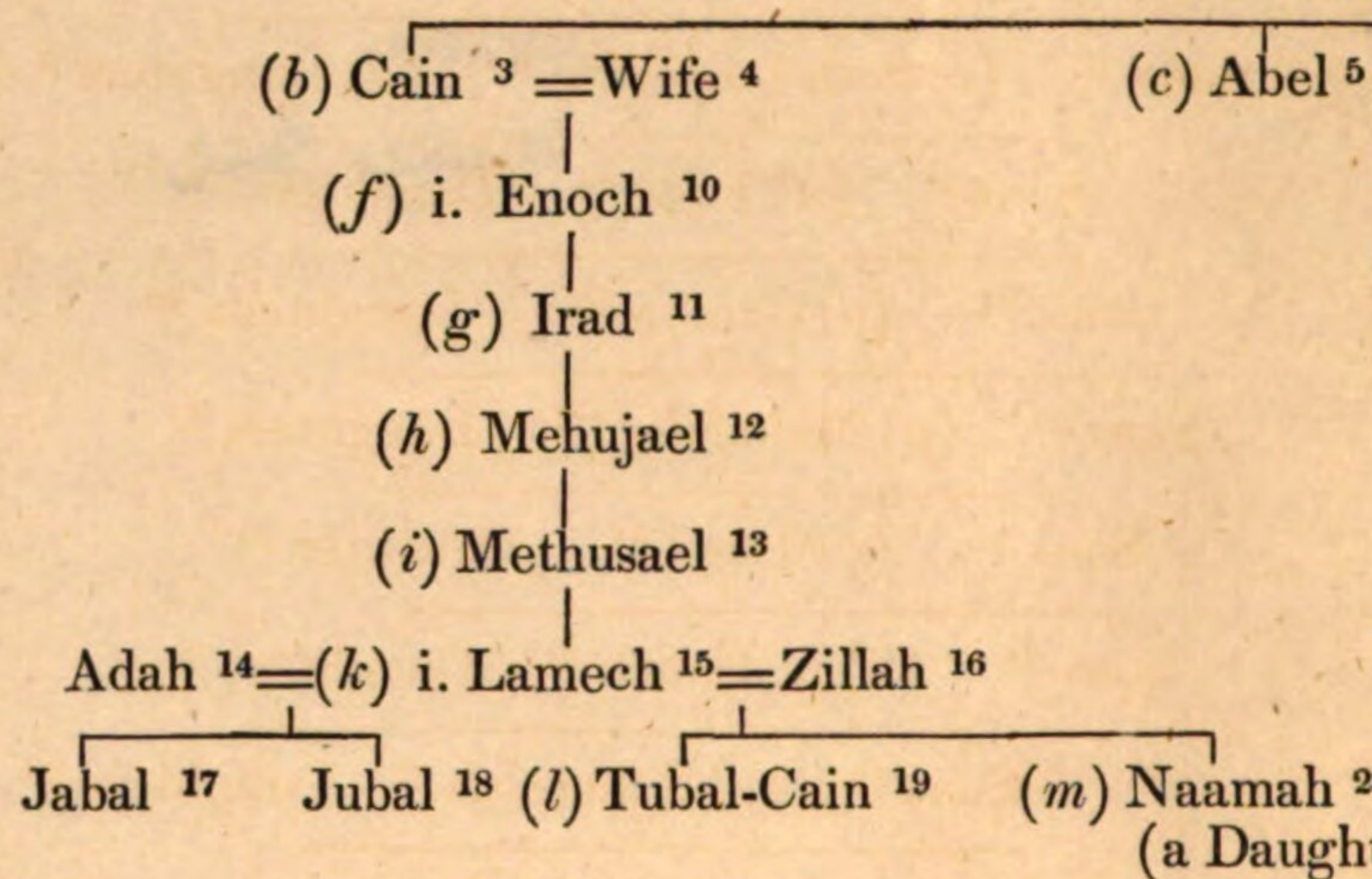
THE END.



Gen. i. 26, 27. See also Mark. Luke. John. Acts. Rom. 1. 20. 1 Cor. 15. 45. 2 Cor. 4. 6. Gal. 3. 12. Eph. 2. 10. Phil. 2. 13. 1 Thess. 5. 23. 2 Thess. 2. 13. 1 Tim. 2. 4. 2 Tim. 1. 9. Titus 1. 2. Heb. 1. 3. 1 Pet. 1. 2. 2 Pet. 1. 4. 1 John 1. 9. 2 John 1. 4. 3 John 1. 4. Rev. 1. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

T A B

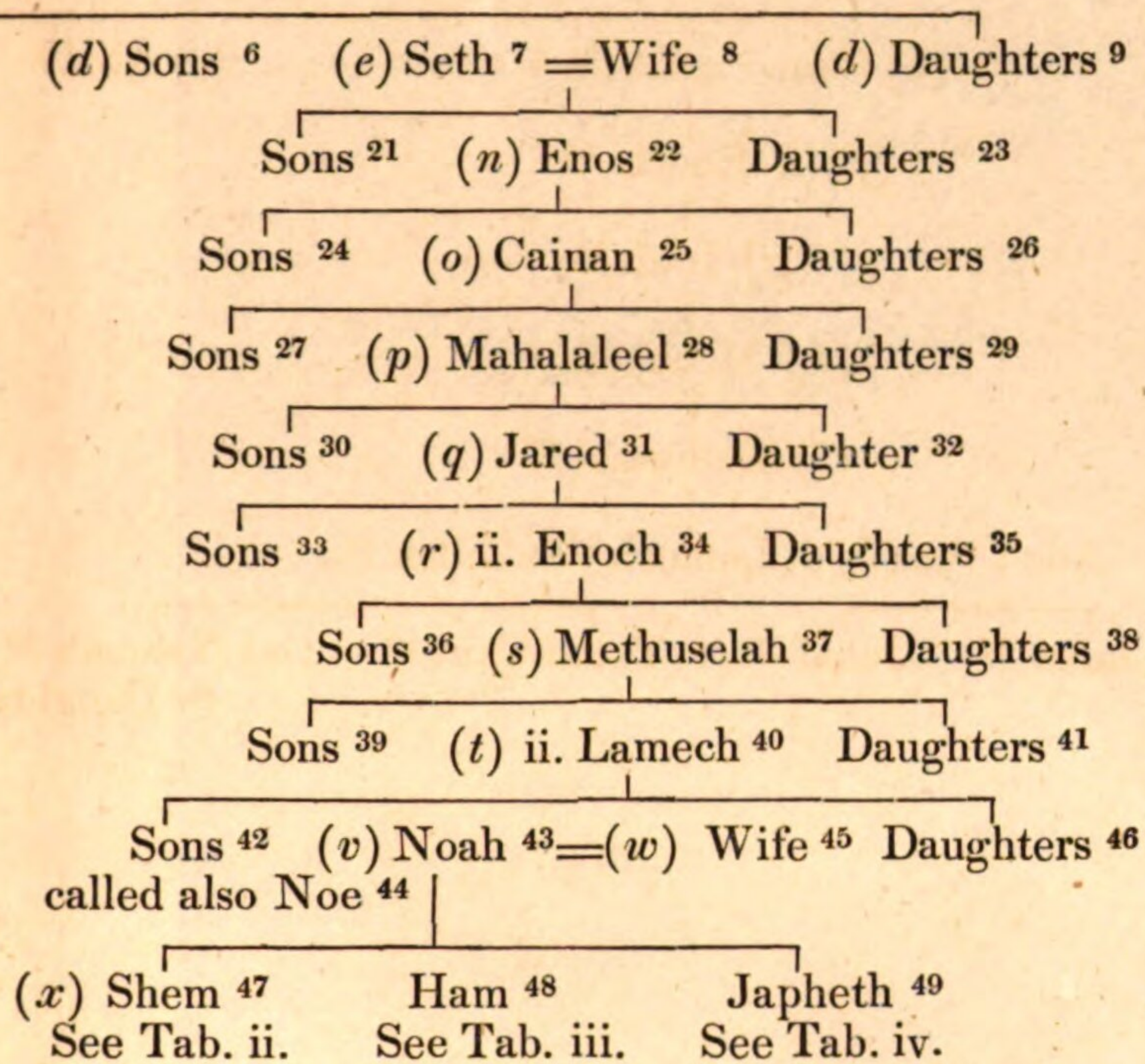
ADAM



¹ Gen. i. 26, 27. See also Marg. Engl. Vers. Gen ii. 15
viii. 6. ³ Gen. iv. 1. ⁴ Gen. iv. 17. ⁵ Gen. iv. 2. ⁶ Gen. v.
⁹ Gen. v. 4. ¹⁰ Gen. iv. 17. ¹¹ Gen. iv. 18. ¹² Gen. iv. 18.
19, 23. ¹⁷ Gen. iv. 20. ¹⁸ Gen. iv. 21. ¹⁹ Gen. iv. 22. ²⁰
²³ Gen. v. 7. ²⁴ Gen. v. 10. ²⁵ Gen. v. 9. ; i. Chron. i. 1, 2.
²⁹ Gen. v. 13. ³⁰ Gen. v. 16. ³¹ Gen. v. 15. ; i. Chron. i. 2. ³²
v. 19. ³⁶ Gen. v. 21. ³⁷ Gen. v. 21. ; i. Chron. i. 3. ³⁸ Gen.
v. 26, 30. ⁴² Gen. v. 30. ⁴³ Gen. v. 28, 29. ; i. Chron. i. 4. ⁴⁴
⁴⁷ Gen. v. 32., vi. 10., vii. 13., x. 18., x. 1. ; i. Chron. i. 4. ⁴⁸
v. 32., vi. 10., vii. 13., ix. 18., x. 1. ; i. Chron. i. 4.

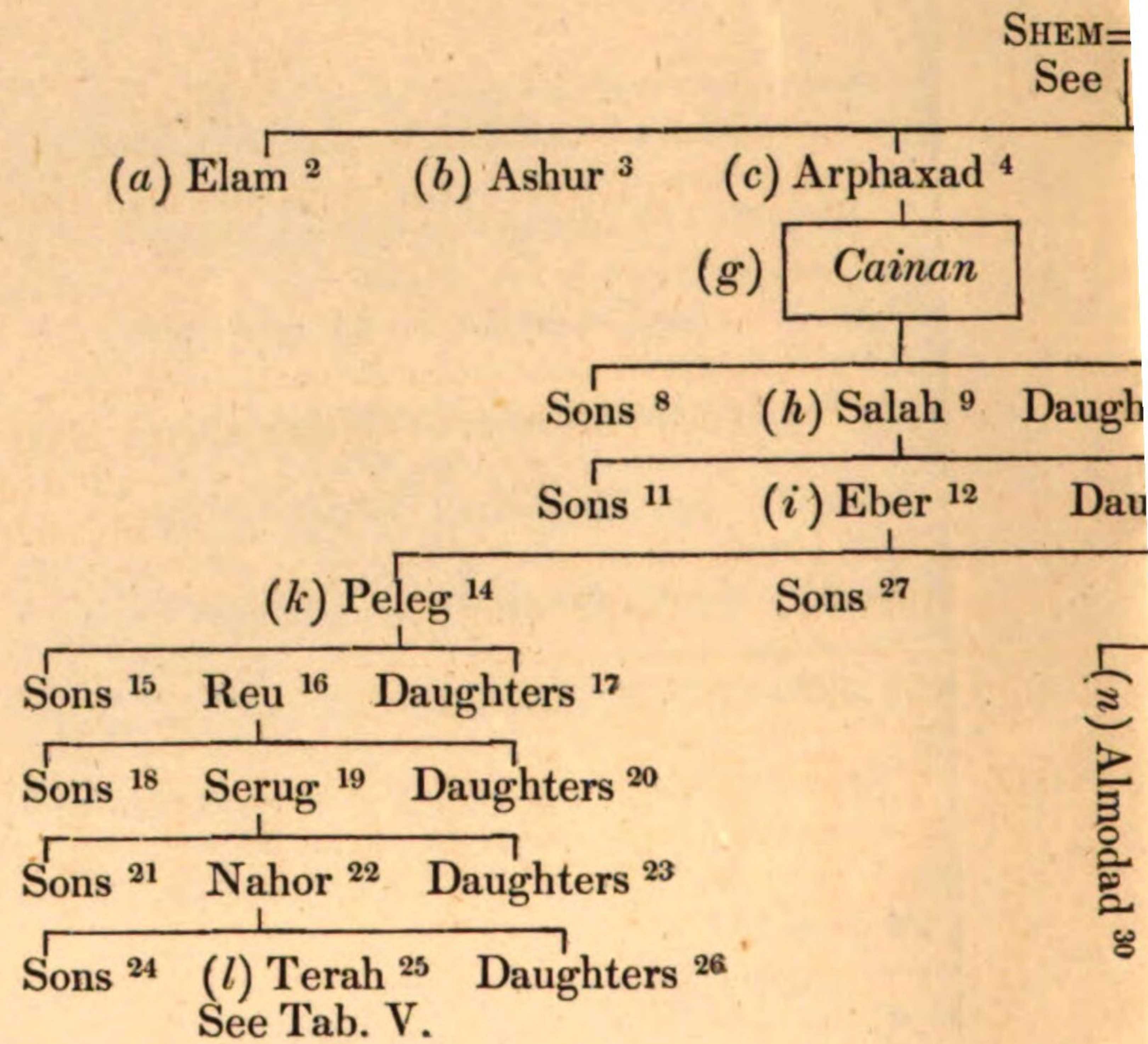
L E I.

(a) EVE ²



² Gen. i. 27., ii. 21—23., iii. 6, 8, 12, 17, 20, 21., iv. 1, 25; Tobit
⁷ Gen. iv. 25, v. 3, 4., i. Chron. i. 1. ⁸ See Gen. iv. 26., v. 6, 7.
¹⁴ Gen. iv. 18. ¹⁵ Gen. iv. 19, 23. ¹⁶ Gen. iv. 18, 19. ²¹ Gen. v. 7. ²² Gen. iv. 26., v. 6.; i. Chron. i. 1.
²⁶ Gen. v. 10. ²⁷ Gen. v. 13. ²⁸ Gen. v. 12.; i. Chron. i. 1, 2.
³³ Gen. v. 16. ³⁴ Gen. v. 18.; i. Chron. i. 3. ³⁵ Gen. 22. ³⁹ Gen. v. 26, 30. ⁴⁰ Gen. v. 25.; i. Chron. i. 3. ⁴¹ Gen. Tobit iv. 12. ⁴⁵ Gen. v. 18., vii. 7, 13., viii. 16. ⁴⁶ Gen. v. 20., Gen. v. 32., vi. 10., vii. 13., ix. 18., x. 1.; i. Chron. i. 4. ⁴⁹ Gen.

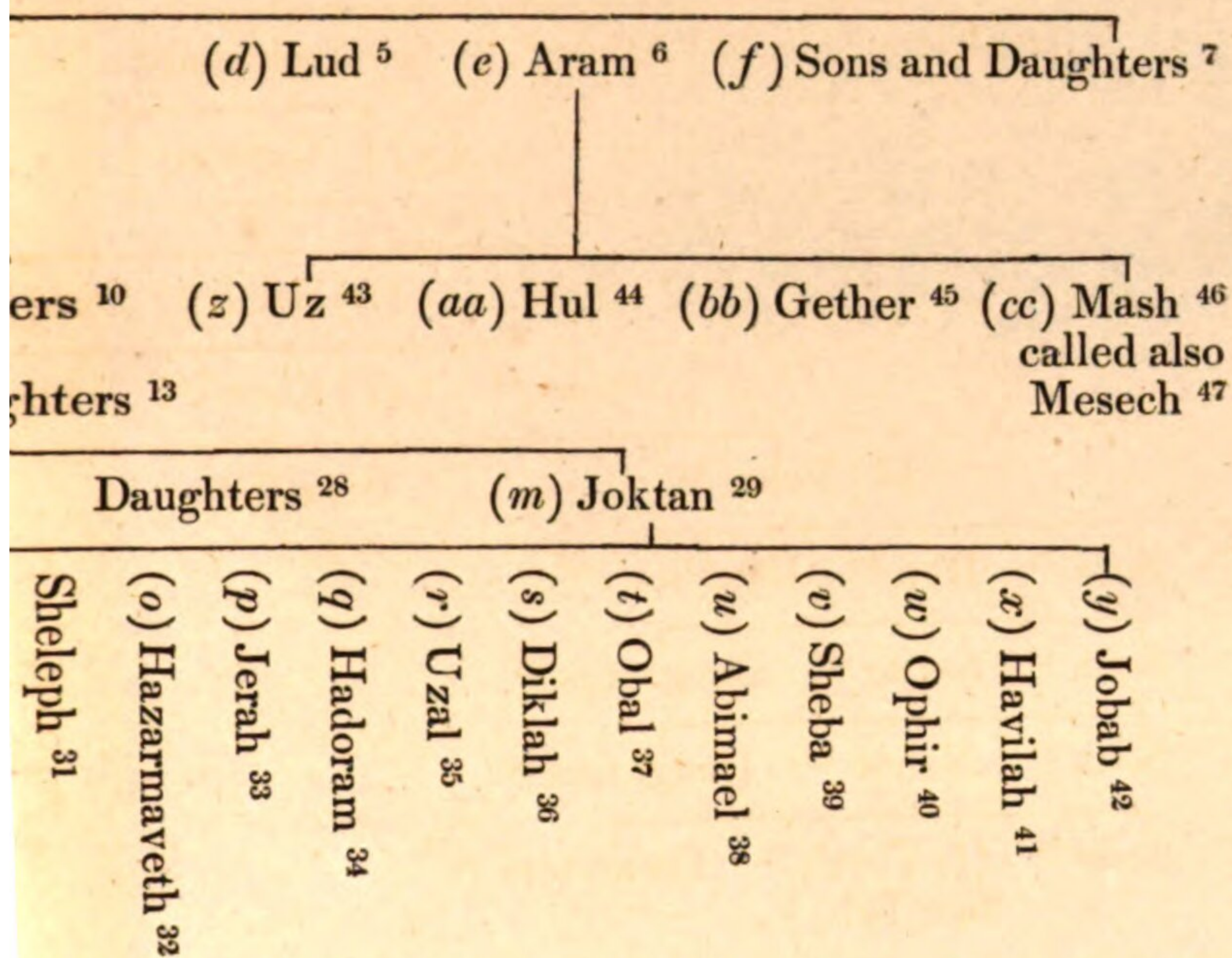
T A B



¹ Gen. vi. 18, vii. 7, 13, 23, viii. 16, 18. ² Gen. x. 22; i. Chron. i. 17, 24. ³ Gen. x. 22; i. Chron. i. 17. ⁴ Gen. x. 22; i. Chron. i. 18, 24. ⁵ Gen. xi. 13. ⁶ Gen. xi. 15. ⁷ Gen. xi. 16, 17; i. Chron. i. 19, 25. ⁸ Gen. xi. 19. ⁹ Gen. xi. 18, 19; i. Chron. i. 26. ¹⁰ Gen. xi. 21. ¹¹ Gen. xi. 23. ¹² Gen. xi. 22, 25; i. Chron. i. 26. ¹³ Gen. xi. 25. ¹⁴ Gen. xi. 17. ¹⁵ Gen. xi. 31 Gen. x. 26; i. Chron. i. 20. ¹⁶ Gen. x. 26; i. Chron. i. 20. ¹⁷ Gen. x. 27; i. Chron. i. 21. ¹⁸ Gen. x. 27; i. Chron. i. 21. ¹⁹ Gen. x. i. Chron. i. 22. ²⁰ Gen. x. 29; i. Chron. i. 23. ²¹ Gen. x. 29; i. Chron. i. 17. ²² Gen. x. 23; i. Chron. i. 17. ²³ Gen. x. 23; i. Chron. i. 17.

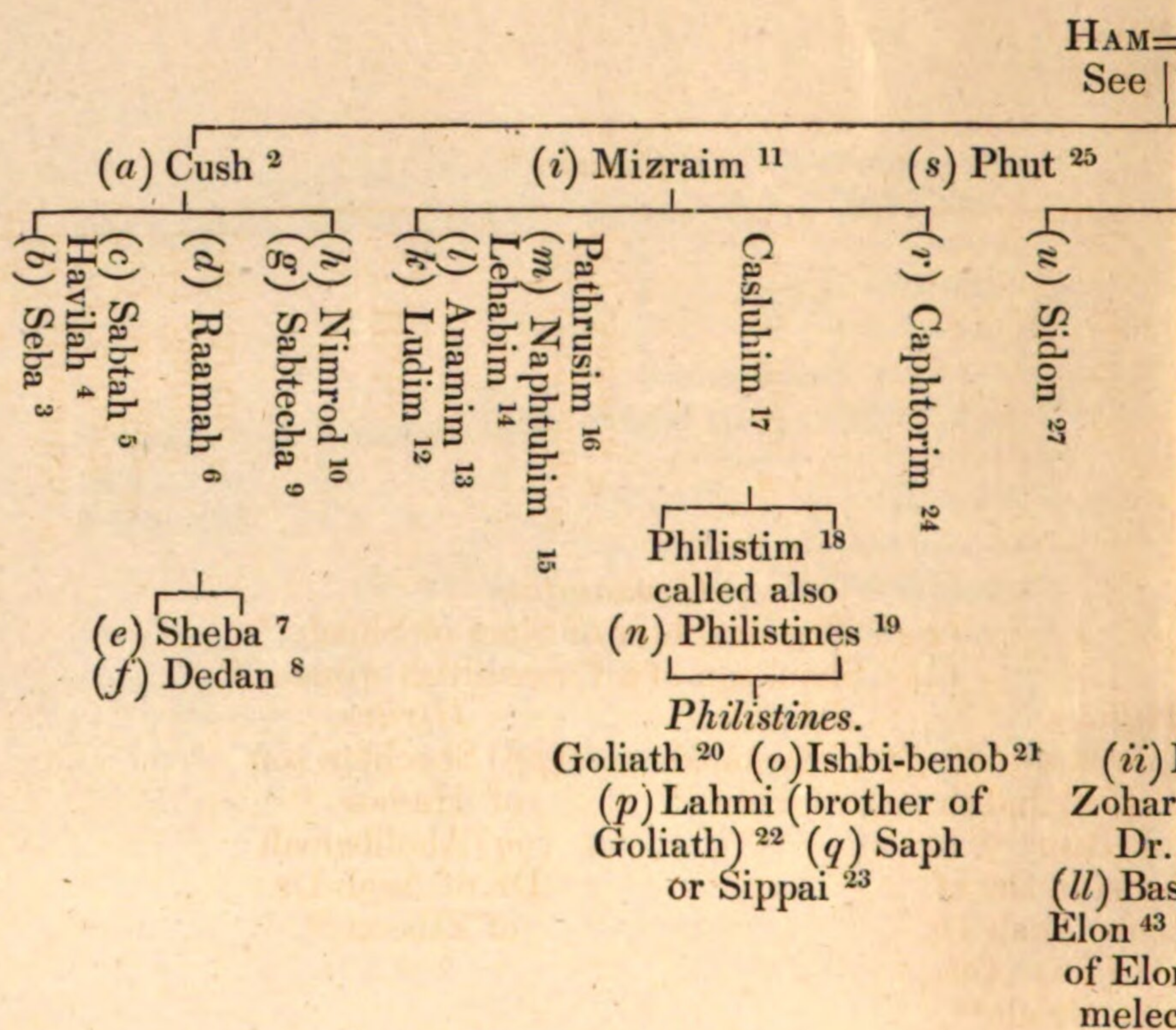
TABLE II.

WIFE ¹
Tab. I.



¹ Gen. i. 17. ³ Gen. x. 22; i. Chron. i. 17. ⁴ Gen. x. 22, xi. 10, 11;
 Chron. i. 17. ⁷ Gen. xi. 11. ⁸ Gen. xi. 13. ⁹ Gen. x. 24, xi. 12,
 24, xi. 14, 15; i. Chron. i. 18, 25. ¹³ Gen. xi. 15. ¹⁴ Gen. x. 25,
 i. Chron. i. 25. ¹⁷ Gen. xi. 19. ¹⁸ Gen. xi. 21. ¹⁹ Gen. xi. 20, 21;
 i. Chron. i. 26. ²³ Gen. xi. 23. ²⁴ Gen. xi. 25. ²⁵ Gen. xi. 24,
 7. ²⁹ Gen. x. 25; i. Chron. i. 19. ³⁰ Gen. x. 26; i. Chron. i. 20.
 Gen. x. 26; i. Chron. i. 20. ³⁴ Gen. x. 27; i. Chron. i. 21. ³⁵ Gen.
 ; i. Chron. i. 22. ³⁸ Gen. x. 28; i. Chron. i. 22. ³⁹ Gen. x. 28;
 on. i. 23. ⁴² Gen. x. 29; i. Chron. i. 23. ⁴³ Gen. x. 23; i. Chron.
⁴⁶ Gen. x. 23. ⁴⁷ i. Chron. i. 17.

T A B L E



¹ Gen. vi. 18, vii. 7, 13, 23, viii. 16, 18. ² Gen. x. 6; i. Chron. i. 9. ³ Gen. x. 7; i. Chron. i. 9. ⁴ Gen. x. 7; i. Chron. i. 9. ⁵ Gen. x. 7; i. Chron. i. 9. ⁶ Gen. x. 7; i. Chron. i. 9. ⁷ Gen. x. 7; i. Chron. i. 9. ⁸ Gen. x. 7; i. Chron. i. 9. ⁹ Gen. x. 7; i. Chron. i. 9. ¹⁰ Gen. x. 8; i. Chron. i. 10. ¹¹ Gen. x. 6; i. Chron. i. 9. ¹² Gen. x. 13; i. Chron. i. 11. ¹³ Gen. x. 13; i. Chron. i. 11. ¹⁴ Gen. x. 13; i. Chron. i. 11. ¹⁵ Gen. x. 13; i. Chron. i. 11. ¹⁶ Gen. x. 13; i. Chron. i. 11. ¹⁷ Gen. x. 13; i. Chron. i. 11. ¹⁸ Gen. x. 13; i. Chron. i. 11. ¹⁹ i. Chron. i. 12. ²⁰ i. Sam. xvii. 4, 8, &c., 23, &c., xxi. 9, x. 6; i. Chron. i. 8. ²¹ ii. Sam. xxi. 18, 22; i. Chron. xx. 4, 8. ²² Gen. x. 15; i. Chron. i. 13. ²³ Gen. x. 15; i. Chron. i. 13. ²⁴ Gen. x. 15; i. Chron. i. 13. ²⁵ Gen. x. 15; i. Chron. i. 13. ²⁶ Gen. x. 15; i. Chron. i. 13. ²⁷ Gen. x. 15; i. Chron. i. 13. ²⁸ Gen. x. 15; i. Chron. i. 13. ²⁹ Gen. x. 15; i. Chron. i. 13. ³⁰ Gen. x. 15; i. Chron. i. 13. ³¹ Gen. x. 16; i. Chron. i. 14. ³² Gen. x. 17; i. Chron. i. 15. ³³ Gen. x. 18; i. Chron. i. 16. ³⁴ Gen. x. 18; i. Chron. i. 16. ³⁵ Gen. x. 18; i. Chron. i. 16. ³⁶ Gen. x. 18; i. Chron. i. 16. ³⁷ Gen. x. 18; i. Chron. i. 16. ³⁸ Gen. x. 18; i. Chron. i. 16. ³⁹ Gen. x. 18; i. Chron. i. 16. ⁴⁰ Gen. x. 18; i. Chron. i. 16. ⁴¹ Gen. x. 18; i. Chron. i. 16. ⁴² Gen. x. 18; i. Chron. i. 16. ⁴³ Gen. xxvi. 34. ⁴⁴ Gen. xxxvi. 2, 10, 12. ⁴⁵ i. Sam. xxvi. 6. ⁴⁶ i. Sam. xxvi. 6. ⁴⁷ i. Sam. xxvi. 6. ⁴⁸ Gen. xxxiii. 19. ⁴⁹ Gen. xxxvi. 2.

E I I I.

WIFE ¹
Tab. I.

(t) Canaan ²⁶					
(v) Heth ²⁸	(w) Jebusite ²⁹	(y) ^(x) Girgashite ³¹ Amorite ³⁰	(z) Hivite ³²	(aa) Arkite ³³	(bb) Sinite ³⁴ (cc) Arvadite ³⁵ (dd) Zemarite ³⁶ (ee) Hamathite ³⁷ (ff) * ³⁸

Canaanites.

- (gg) The daughter of Shua or Shuah ³⁹
(hh) Shaul son of a Canaanitish woman ⁴⁰

Hittites.

Phron son of
⁴¹ (kk) Judith
of Beer ⁴²
emath, Dr. of
(mm) Adah Dr.
⁴⁴ (nn) Ahi-
⁴⁵ Uriah ⁴⁶

Jebusite.

(oo) Araunah
or Ornan ⁴⁷

Hivites.

(pp) Shechem son
of Hamor ⁴⁸
(qq) Aholibamah
Dr. of Anah Dr.
of Zibeon ⁴⁹

on. i. 8. ³ Gen. x. 7; i. Chron. i. 9. ⁴ Gen. x. 7; i. Chron. i. 9.
c. 7; i. Chron. i. 9. ⁸ Gen. x. 7; i. Chron. i. 9. ⁹ Gen. x. 7;
i. 8. ¹² Gen. x. 13; i. Chron. i. 11. ¹³ Gen. x. 13; i. Chron. i. 11.
n. x. 14; i. Chron. i. 12. ¹⁷ Gen. x. 14; i. Chron. i. 12. ¹⁸ Gen. x.
ii. 10. ²¹ ii. Sam. xxi. 16, 22. ²² i. Chron. xx. 5, 8; ii. Sam. xxi.
; i. Chron. i. 12. ²⁵ Gen. x. 6; i. Chron. i. 8. ²⁶ Gen. ix. 18, 22,
; i. Chron. i. 13. ²⁹ Gen. x. 16; i. Chron. i. 14. ³⁰ Gen. x. 16;
Chron. i. 15. ³³ Gen. x. 17; i. Chron. i. 15. ³⁴ Gen. x. 17;
hron. i. 16. ³⁷ Gen. x. 18; i. Chron. i. 16. ³⁸ See Note. ³⁹ Gen.
⁴¹ Gen. xxiii. 8, 10, xxv. 9, xlix. 29, 30, l. 13. ⁴² Gen. xxvi. 34.
⁴⁶ ii. Sam. xi. 3, 6, 17, 21, 24; i. Kings xv. 5. ⁴⁷ ii. Sam. xxiv. 16,
xxxiv. 2, 4, 6, 8, 13, 18, 20, 24, 26; Josh. xxiv. 32; Judg. ix. 28.

T A B L E

JAPHETH
See

	(a) Gomer ²	(e) Magog ⁶	(f) Madai ⁷	(g)
(b) Ashkenaz ³	(c) Riphath ⁴	(d) Togarmah ⁵	(h) Elishah ⁹	

¹ Gen. vi. 18, vii. 7, 13, 23, viii. 16, 18. ² Gen. x. 2; i. Chron. i. 5.
³ Gen. x. 3; i. Chron. i. 6. ⁴ Gen. x. 2; i. Chron. i. 5. ⁵ Gen. x. 2; i. Chron. i. 5.
⁶ Gen. x. 3; i. Chron. i. 6. ⁷ Gen. x. 2; i. Chron. i. 5. ⁸ Gen. x. 2; i. Chron. i. 5.
⁹ Gen. x. 3; i. Chron. i. 6. ¹⁰ Gen. x. 4; i. Chron. i. 7. ¹¹ Gen. x. 4; i. Chron. i. 7.
¹² Gen. x. 4; i. Chron. i. 7. ¹³ Gen. x. 4; i. Chron. i. 7. ¹⁴ Gen. x. 4; i. Chron. i. 7.
¹⁵ Gen. x. 2; i. Chron. i. 5. ¹⁶ Gen. x. 2; i. Chron. i. 5.

E IV.

WIFE ¹
Tab. I.

avan ⁸	(<i>m</i>) * ¹³	(<i>n</i>) Tubal ¹⁴	(<i>o</i>) Meshech ¹⁵	(<i>p</i>) Tiras ¹⁶
(<i>i</i>) Tarshish ¹⁰	(<i>k</i>) Kittim ¹¹	(<i>l</i>) Dodanim ¹²		

1. i. 5. ³ Gen. x. 3; i. Chron. i. 6. ⁴ Gen. x. 3; i. Chron. i. 6.
x. 2; i. Chron. i. 5. ⁸ Gen. x. 2; i. Chron. i. 5. ⁹ Gen. x. 4;
i. 7. ¹² Gen. x. 4; i. Chron. i. 7. ¹³ See Note. ¹⁴ Gen. x. 2;
on. i. 5.

(a) 1/2 (b) 1/2 (c) 1/2 (d) 1/2 (e) 1/2 (f) 1/2 (g) 1/2 (h) 1/2 (i) 1/2 (j) 1/2 (k) 1/2 (l) 1/2 (m) 1/2 (n) 1/2 (o) 1/2 (p) 1/2 (q) 1/2 (r) 1/2 (s) 1/2 (t) 1/2 (u) 1/2 (v) 1/2 (w) 1/2 (x) 1/2 (y) 1/2 (z) 1/2

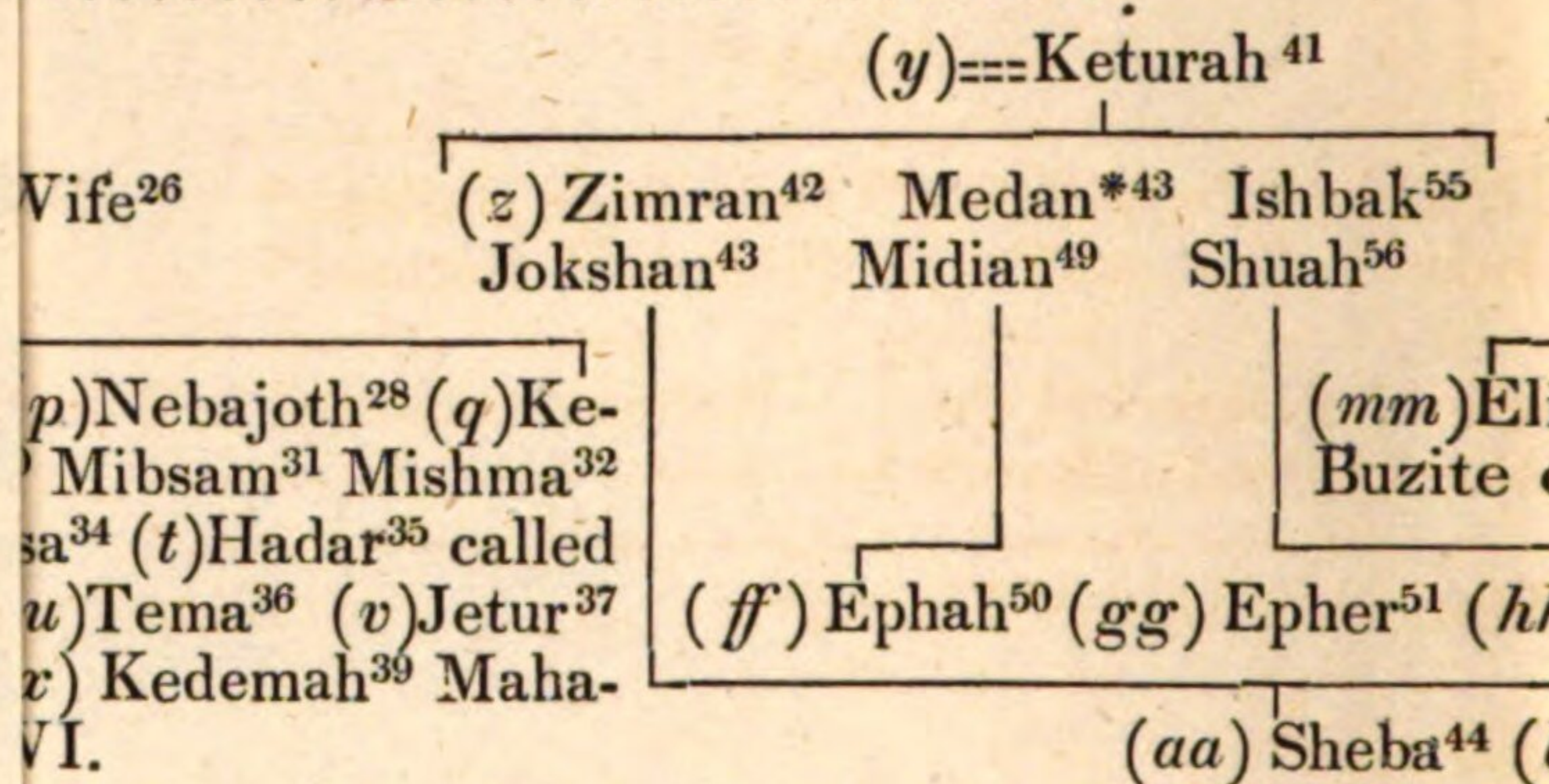
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1714

(a) Adam (afterwards called Adamah) was said by	
(b) Hagar	
(c) Keturah	
(d) Ishmael = (w) Hagar	
(e) Ishmael = (w) Hagar	
(f) Ishmael = (w) Hagar	
(g) Ishmael = (w) Hagar	
(h) Ishmael = (w) Hagar	
(i) Ishmael = (w) Hagar	
(j) Ishmael = (w) Hagar	
(k) Ishmael = (w) Hagar	
(l) Ishmael = (w) Hagar	
(m) Ishmael = (w) Hagar	
(n) Ishmael = (w) Hagar	
(o) Ishmael = (w) Hagar	
(p) Ishmael = (w) Hagar	
(q) Ishmael = (w) Hagar	
(r) Ishmael = (w) Hagar	
(s) Ishmael = (w) Hagar	
(t) Ishmael = (w) Hagar	
(u) Ishmael = (w) Hagar	
(v) Ishmael = (w) Hagar	
(w) Ishmael = (w) Hagar	
(x) Ishmael = (w) Hagar	
(y) Ishmael = (w) Hagar	
(z) Ishmael = (w) Hagar	

(a) Adam (afterwards called Adamah) was said by	
(b) Hagar	
(c) Keturah	
(d) Ishmael = (w) Hagar	
(e) Ishmael = (w) Hagar	
(f) Ishmael = (w) Hagar	
(g) Ishmael = (w) Hagar	
(h) Ishmael = (w) Hagar	
(i) Ishmael = (w) Hagar	
(j) Ishmael = (w) Hagar	
(k) Ishmael = (w) Hagar	
(l) Ishmael = (w) Hagar	
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(v) Ishmael = (w) Hagar	
(w) Ishmael = (w) Hagar	
(x) Ishmael = (w) Hagar	
(y) Ishmael = (w) Hagar	
(z) Ishmael = (w) Hagar	

Abraham)¹ who had by



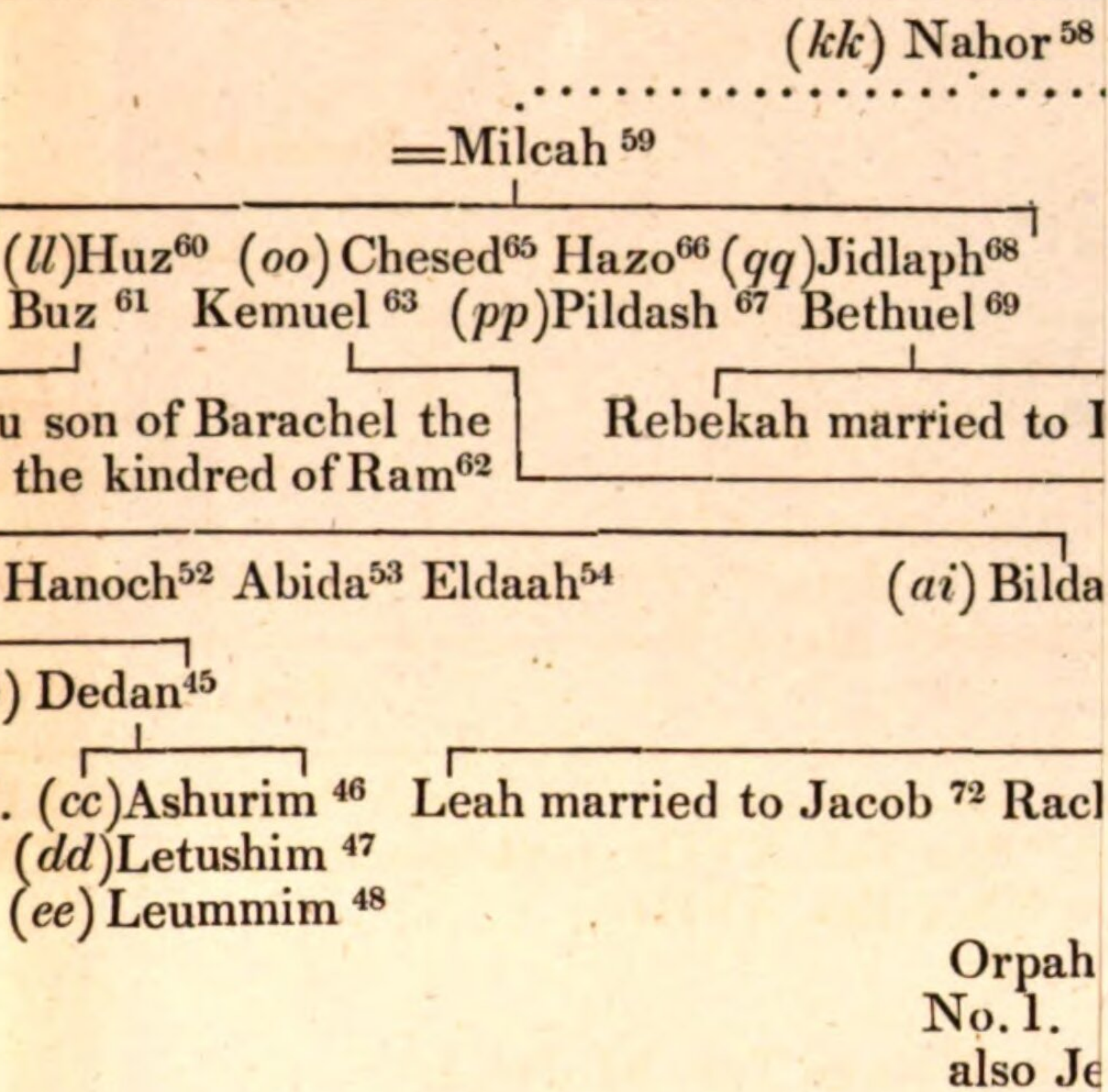
Joseph²² See Tab. XI
Gad¹⁹ See Tab. XVII. (i) Benjamin²³ See Tab. XX
Asher²⁰ See Tab. XVIII.

te⁹⁸ See Note on Tab. XI. No. 1.

i. 5, 11, 17—20, xiii. 1, xvi. 1, 3, xvii. 15, xviii. 9, I
dras iii. 16. ⁵ Gen. xxv. 25, xxvii. 1, &c., xxviii. 5,
n. xxxii. 28, xxxv. 10; Exod. i. 1; i. Chron. i. 34, vi
1, 5; Exod. i. 2; Judg. i. 3, 17; i. Chron. ii. 1. ¹⁰ C
lg. i. 3, 17; i. Chron. ii. 1. ¹² Gen. xxx. 17, 18, xxx
15. ¹⁵ Gen. xxx. 4, xxxv. 22, xxxvii. 2. ¹⁶ Gen. xxx
0, 11, xxxv. 26, xlvi. 8, 16, 18, xlix. 1, 19; Exod. i.
vi. 8, 19, 29, xlvii. 7, 11, 12, 29, xlviii. 2, 17, &c., xl
25, 26, xxi. 9, &c., xxv. 12, xxviii. 9; i. Chron. i. 28.
Chron. i. 30. ³⁴ Gen. xxv. 14; i. Chron. i. 30. ³⁵ G
i. 9, xxxvi. 3. ⁴¹ Gen. xxv. 1. ⁴² Gen. xxv. 2; i. C
n. xxv. 4; i. Chron. i. 33. ⁵² Gen. xxv. 4; i. Chron.
7. ⁵⁹ Gen. xi. 29, xxiv. 15, 24, 47. ⁶⁰ Gen. xxii. 21.
20, xxviii. 5. ⁷¹ Gen. xxiv. 29, xxv. 20, xxvii. 43, x
Gen. xix. 15, 16, 26. ⁸² Gen. xi. 27, 31, xii. 5, xiv.
en. xix. 38. ⁹⁵ Gen. xi. 29. ⁹⁶ Gen. xi. 29. ⁹⁷ Gen
7. 26.

BLE V.

H, See Table II.



0, xx. 2—18, xxiii. 19, xxiv. 36, xxv. 10. ³ Gen
xxxv. 29; Josh. xxiv. 4; i. Chron. i. 34; ii. Esdra
i. 29. ⁷ Gen. xxix. 23. ⁸ Gen. xxix. 32, xxx. 14
Gen. xxix. 34, xxxv. 23, xlvi. 8, 11, 15, xlix. 1, 5
v. 23, xlvi. 13, 15, xlix. 1, 14; Exod. i. 3; Deut. x
5, 6, xxxv. 25, xlvi. 8, 23, 25, xlix. 1, 16; Exod
4; Deut. xxxiii. 1, 20; i. Chron. ii. 2. ²⁰ Gen. x
ix. 1, 22; Deut. xxxiii. 1, 13; i. Chron. ii. 2, vii. 2
²⁶ Gen. xxi. 21. ²⁷ See Note. ²⁸ Gen. xxv. 1
en. xxv. 15. ³⁵ i. Chron. i. 30. ³⁶ Gen. xxv. 15
hron. i. 32. ⁴³ Gen. xxv. 2; i. Chron. i. 32. ⁴⁴
i. 33. ⁵³ Gen. xxv. 4; i. Chron. i. 33. ⁵⁴ Gen. x
⁶¹ Gen. xxii. 21. ⁶² Job xxxii. 2, 6. ⁶³ Gen. xx
xviii. 2, 5, xxix. 5, 10. ⁷² Gen. xxix. 16, &c., xl
12, 14, 16. ⁸³ Gen. xix. 14. ⁸⁴ Gen. xix. 15, 16,
xx. 12. ⁹⁸ i. Chron. ii. 17. ⁹⁹ Ruth i. 4.

T A B I

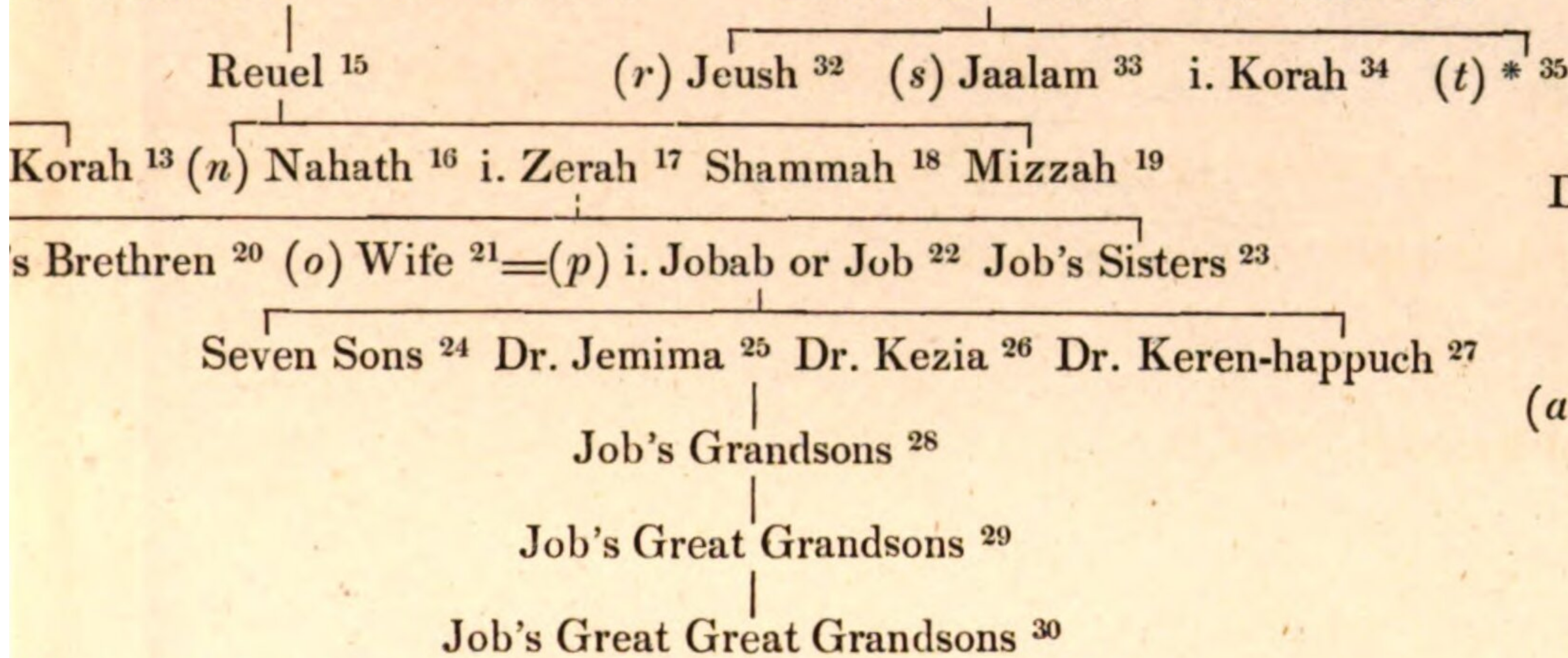
					ESAU. S
					Whose W
KINGS OF EDOM, BEFORE THERE REIGNED ANY KING OVER THE CHILDREN OF ISRAEL.	(b) JUDITH, Dr. of Beerli the Hittite ¹	(c) BASHEMATH, Dr. of Elon the Hittite ²	(d) ADAH, Dr. of Elon the Hittite ³	(m)	
	(e) Timna Concubine ⁴ = i. Eliphaz ⁶				
	(u) Bela son of Beor ³⁶	(f) Amalek ⁵	(g) i. Teman ⁷	Omar ⁹	(i) Zepho ¹⁰ Gatam ¹¹ (k) i. Kenaz ¹² (l) i.
	(v) ii. Jobab, son of ii. Zerah ³⁷	(h) ii. Eliphaz ⁸			Job
	Husham ³⁸				
	(w) i. Hadad, son of Bedad ³⁹				
	Samlah ⁴⁰				
	(x) Saul ⁴¹				
	(y) Baal-hanan, son of Achbor ⁴²			(ag) Doeg the Edomite ⁵⁶	
	(z) Hadar ⁴³ = (aa) Mehetabel Dr. of Matred	(ah) ii. Hadad the Edomite, which was of the King's Seed in Edom ⁵⁷	(ai) Tahpenes Pharaoh ⁵⁸	(ak) Genubath ⁵⁹	
	(ab) Dr. of Mezahab ⁴⁴				

¹ Gen. xxvi. 34. ² Gen. xxvi. 34. ³ Gen. xxxvi. 2, 10, 12. ⁴ Gen. xxxvi. 12. ⁵ Gen. xxxvi. 11, iv. 1, xv. 1, xxii. 1, xlii. 7, 9. ⁹ Gen. xxxvi. 11, 15; i. Chron. i. 36. ¹⁰ Gen. xxxvi. 11, 15; ¹³ Gen. xxxvi. 16. ¹⁴ Gen. xxviii. 9. * ¹⁴ Gen. xxxvi. 3, 4, 10, 13, 17. ¹⁵ Gen. xxxvi. 4, 10, 17. ¹⁸ Gen. xxxvi. 13, 17; i. Chron. i. 37. ¹⁹ Gen. xxxvi. 13, 17; i. Chron. i. 37. ²⁰ Job xlii. 11. ²¹ Job xlii. 13, 14. See also i. 2, 4, 18. ²⁶ Job xlii. 13, 14. See also i. 2, 4, 18. ²⁷ Job xlii. 13, 14. See also xxxvi. 5, 14, 18; i. Chron. i. 35. ³³ Gen. xxxvi. 5, 14, 18; i. Chron. i. 35. ³⁴ Gen. xxxvi. 5, i. Chron. i. 44. ³⁸ Gen. xxxvi. 34; i. Chron. i. 45. ³⁹ Gen. xxxvi. 35; i. Chron. i. 46. ⁴⁰ Gen. ⁴³ Gen. xxxvi. 39; i. Chron. i. 50. ⁴⁴ Gen. xxxvi. 39; i. Chron. i. 50. ⁴⁵ Gen. xxxvi. 40; i. Ch ⁴¹; i. Chron. i. 52. ⁴⁹ Gen. xxxvi. 41; i. Chron. i. 52. ⁵⁰ Gen. xxxvi. 41; i. Chron. i. 52. ⁵¹ C ⁵⁴ Gen. xxxvi. 43; i. Chron. i. 54. ⁵⁵ Gen. xxxvi. 43; i. Chron. i. 54. ⁵⁶ i. Sam. xxi. 7,

EVI.

e Tab. V.
 res were (a)

MAHALATH, called also BASHEMATH, (q) AHOLIBAMAH, Dr. of Anah, Dr. of
 Dr. of Ishmael * 14 See Tab. V. Zibeon the Hivite 31 See Tab. VII.



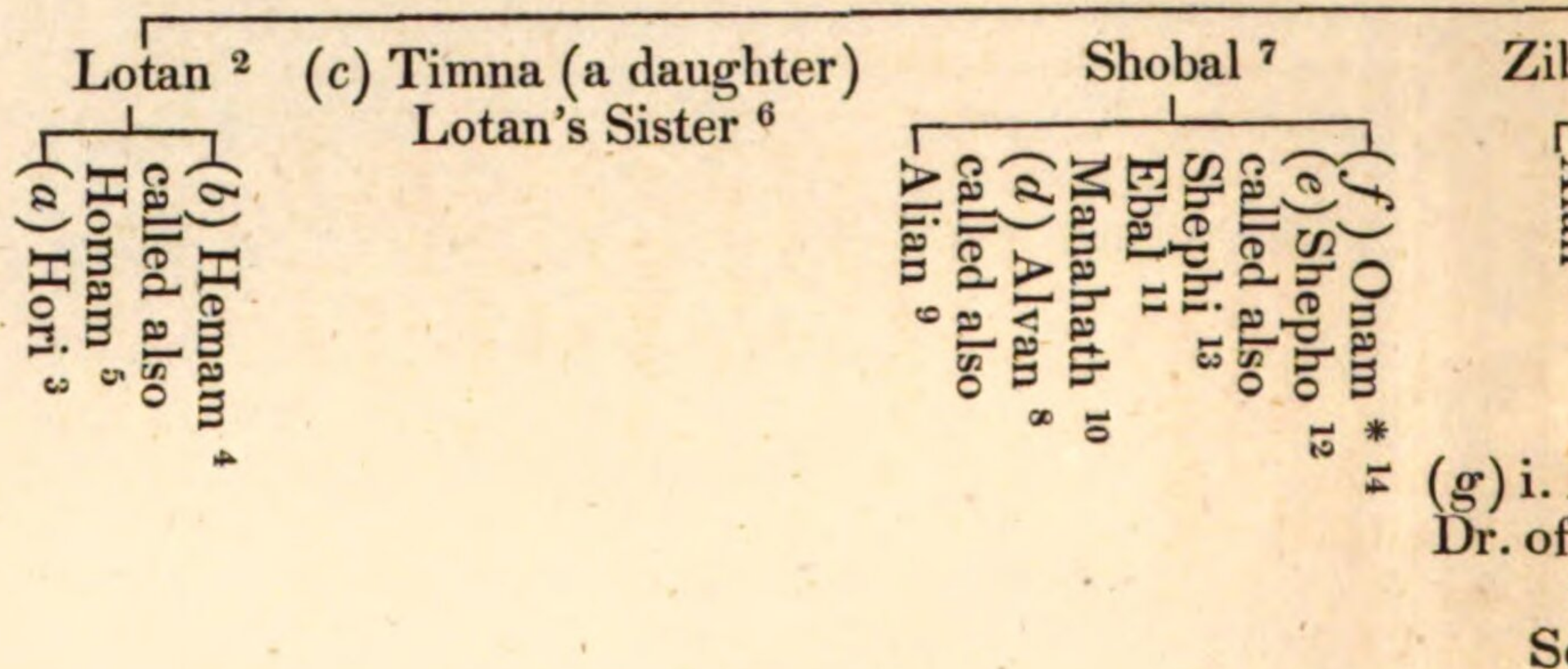
DESCENDANTS
 OF ESAU :
 DUKES OF EDM.

(ac) Timna 45
 (ad) Alvah 46
 Jetheth 47
 (ae) Aholibamah 48
 Elah 49
 Pinon 50
 ii. Kenaz 51
 ii. Teman 52
 Mibzar 53
 Magdiel 54
 (af) Iram 55

Sister of the wife of
 See Chronol. Tab.

2. 6 Gen. xxxvi. 4, 10, 12, 15; i. Chron. i. 36. 7 Gen. xxxvi. 11, 15; i. Chron. i. 36. 8 Job ii. 1. Chron. i. 36. 11 Gen. xxxvi. 11, 16; i. Chron. i. 36. 12 Gen. xxxvi. 11, 15; i. Chron. i. 36. 13 Gen. xxxvi. 13, 17; i. Chron. i. 37. 14 Gen. xxxvi. 13, 17; i. Chron. i. 37. 15 Job ii. 9. 16 Gen. xxxvi. 33; i. Chron. i. 44. 17 Gen. xxxvi. 33; i. Chron. i. 44. 18 Job xlii. 11. 19 Job i. 2, xlii. 13. 20 Job xlii. 16. 21 Gen. xxxvi. 2, 14, 18. 22 Gen. xxxvi. 2, 14, 18. 23 Gen. xxxvi. 2, 14, 18. 24 Gen. xxxvi. 2, 14, 18. 25 Gen. xxxvi. 2, 14, 18. 26 Gen. xxxvi. 2, 14, 18. 27 Gen. xxxvi. 2, 14, 18. 28 Gen. xxxvi. 2, 14, 18. 29 Gen. xxxvi. 2, 14, 18. 30 Gen. xxxvi. 2, 14, 18. 31 Gen. xxxvi. 2, 14, 18. 32 Gen. xxxvi. 2, 14, 18. 33 Gen. xxxvi. 2, 14, 18. 34 Gen. xxxvi. 2, 14, 18. 35 See Note. 36 Gen. xxxvi. 32; i. Chron. i. 43. 37 Gen. xxxvi. 33; i. Chron. i. 47. 38 Gen. xxxvi. 33; i. Chron. i. 47. 39 Gen. xxxvi. 33; i. Chron. i. 47. 40 Gen. xxxvi. 33; i. Chron. i. 47. 41 Gen. xxxvi. 33; i. Chron. i. 47. 42 Gen. xxxvi. 33; i. Chron. i. 47. 43 Gen. xxxvi. 33; i. Chron. i. 47. 44 Gen. xxxvi. 33; i. Chron. i. 47. 45 Gen. xxxvi. 33; i. Chron. i. 47. 46 Gen. xxxvi. 33; i. Chron. i. 47. 47 Gen. xxxvi. 33; i. Chron. i. 47. 48 Gen. xxxvi. 33; i. Chron. i. 47. 49 Gen. xxxvi. 33; i. Chron. i. 47. 50 Gen. xxxvi. 33; i. Chron. i. 47. 51 Gen. xxxvi. 33; i. Chron. i. 47. 52 Gen. xxxvi. 33; i. Chron. i. 47. 53 Gen. xxxvi. 33; i. Chron. i. 47. 54 Gen. xxxvi. 33; i. Chron. i. 47. 55 Gen. xxxvi. 33; i. Chron. i. 47. 56 Gen. xxxvi. 33; i. Chron. i. 47. 57 i. Kings xi. 14. 58 i. Kings xi. 19. 59 i. Kings xi. 20.

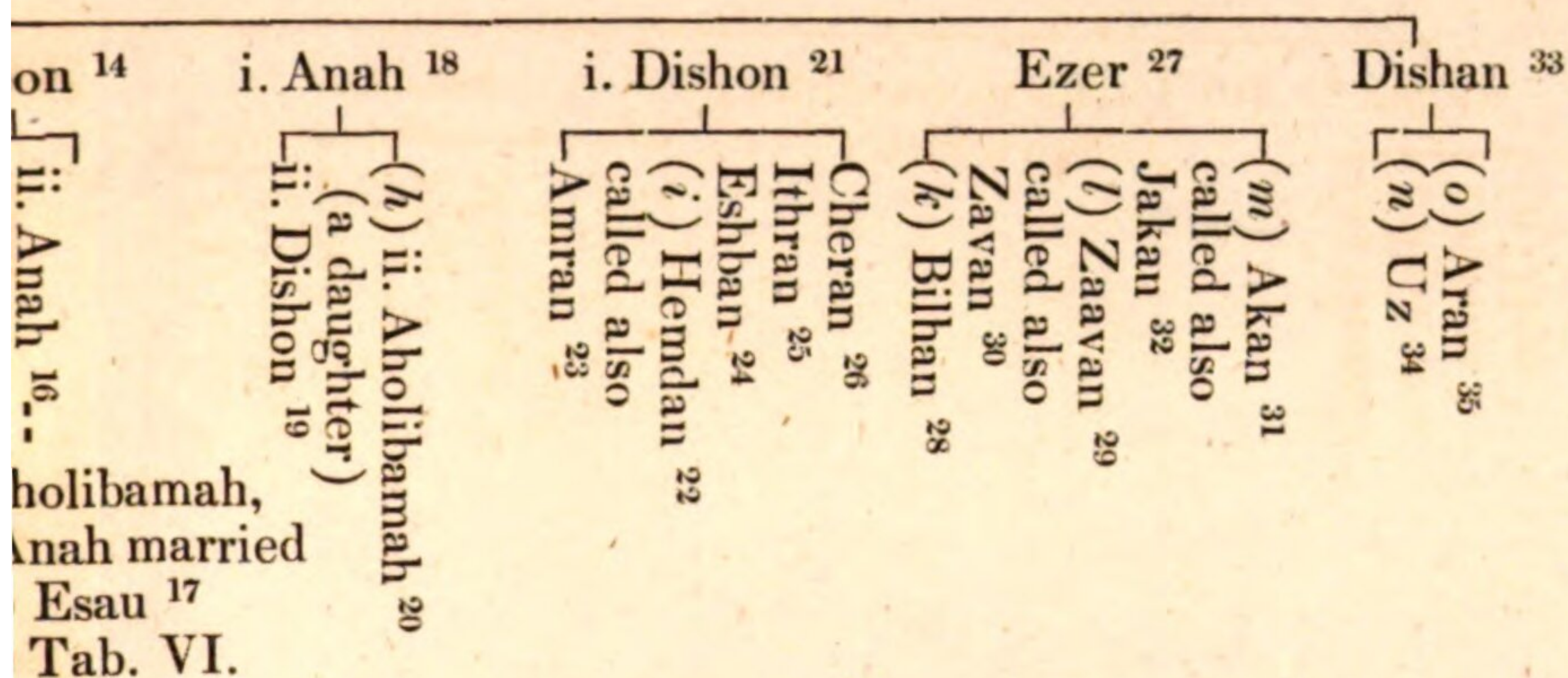
T A B L E



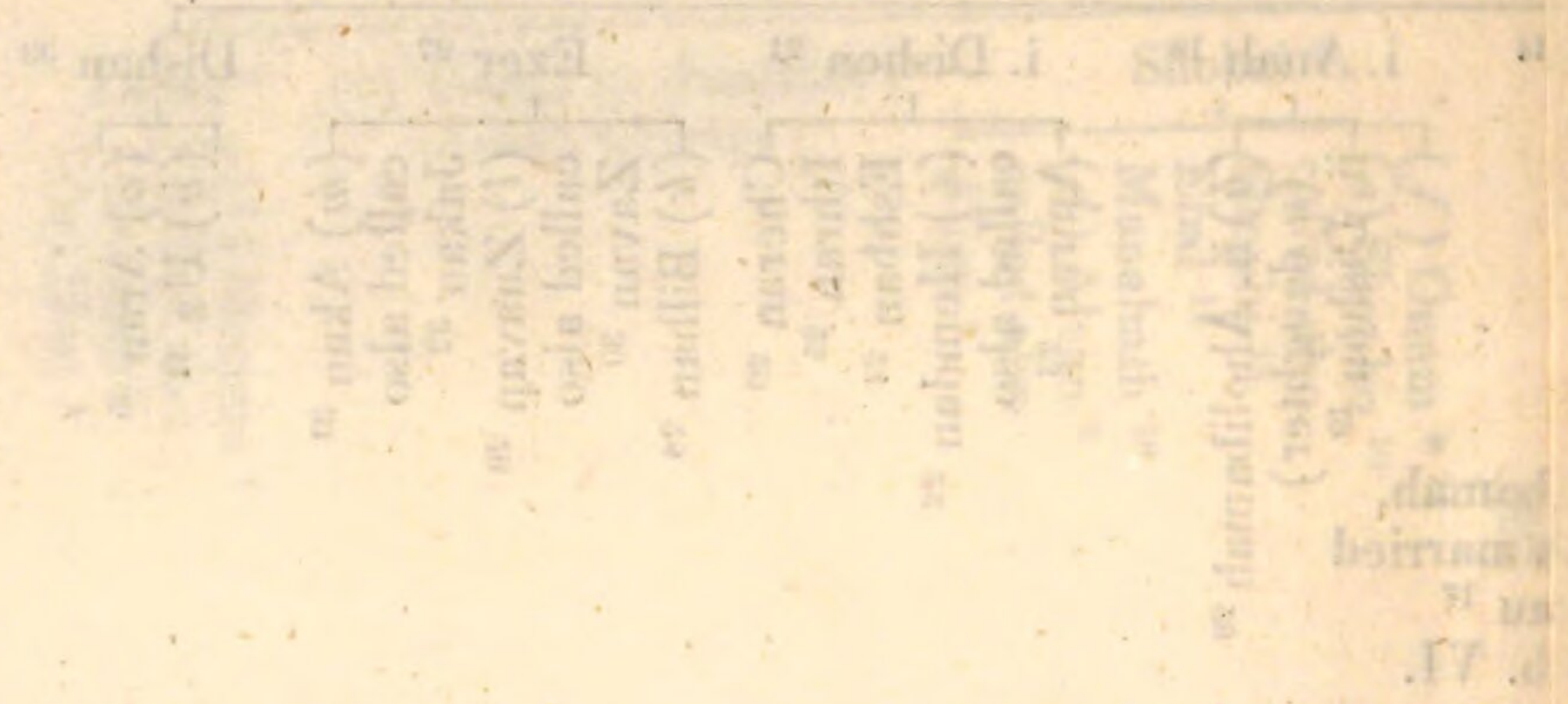
- ¹ Gen. xxxvi. 20. ² Gen. xxxvi. 20; i. Chron. i. 38; see also G
⁵ i. Chron. i. 39. ⁶ Gen. xxxvi. 22; i. Chron. i. 39. ⁷ Gen. xxx
⁹ i. Chron. i. 40. ¹⁰ Gen. xxxvi. 23; i. Chron. i. 40. ¹¹ Gen. xx
^{* 14} Gen. xxxvi. 23; i. Chron. i. 40. ¹⁴ Gen. xxxvi. 20; i. Chron.
¹⁶ Gen. xxxvi. 24; i. Chron. i. 40. ¹⁷ Gen. xxxvi. 2, 14. ¹⁸ Gen
xxxvi. 25; i. Chron. i. 41. ²⁰ Gen. xxxvi. 25. ²¹ Gen. xxxvi. 2
26. ²³ i. Chron. i. 41. ²⁴ Gen. xxxvi. 26; i. Chron. i. 41. ²⁵
²⁷ Gen. xxxvi. 20, 21; i. Chron. i. 38, 42; see also Gen. xxxvi. 30
i. 42. ³¹ Gen. xxxvi. 27. ³² i. Chron. i. 42. ³³ Gen. xxxvi. 20, 2
i. Chron. i. 42. ³⁵ Gen. xxxvi. 28; i. Chron. i. 42.

E VII.

R
Horite ¹



n. xxxvi. 29. ³ Gen. xxxvi. 22; i. Chron. i. 39. ⁴ Gen. xxxvi. 22.
. 20; i. Chron. i. 38; see also Gen. xxvi. 29. ⁸ Gen. xxxvi. 23.
vi. 23; i. Chron. i. 38, 40. ¹² Gen. xxxvi. 23. ¹³ i. Chron. i. 40.
38; see also Gen. xxxvi. 29. ¹⁵ Gen. xxxvi. 24; i. Chron. i. 40.
xxxvi. 20; i. Chron. i. 38, 41; see also Gen. xxxvi. 29. ¹⁹ Gen.
21; i. Chron. i. 38, 41; see also Gen. xxxvi. 30. ²² Gen. xxxvi.
en. xxxvi. 26; i. Chron. i. 41. ²⁶ Gen. xxxvi. 26; i. Chron. i. 41.
²⁸ Gen. xxxvi. 27; i. Chron. i. 42. ²⁹ Gen. xxxvi. 27. ³⁰ i. Chron.
; i. Chron. i. 38, 42; see also Gen. xxxvi. 30. ³⁴ Gen. xxxvi. 28;

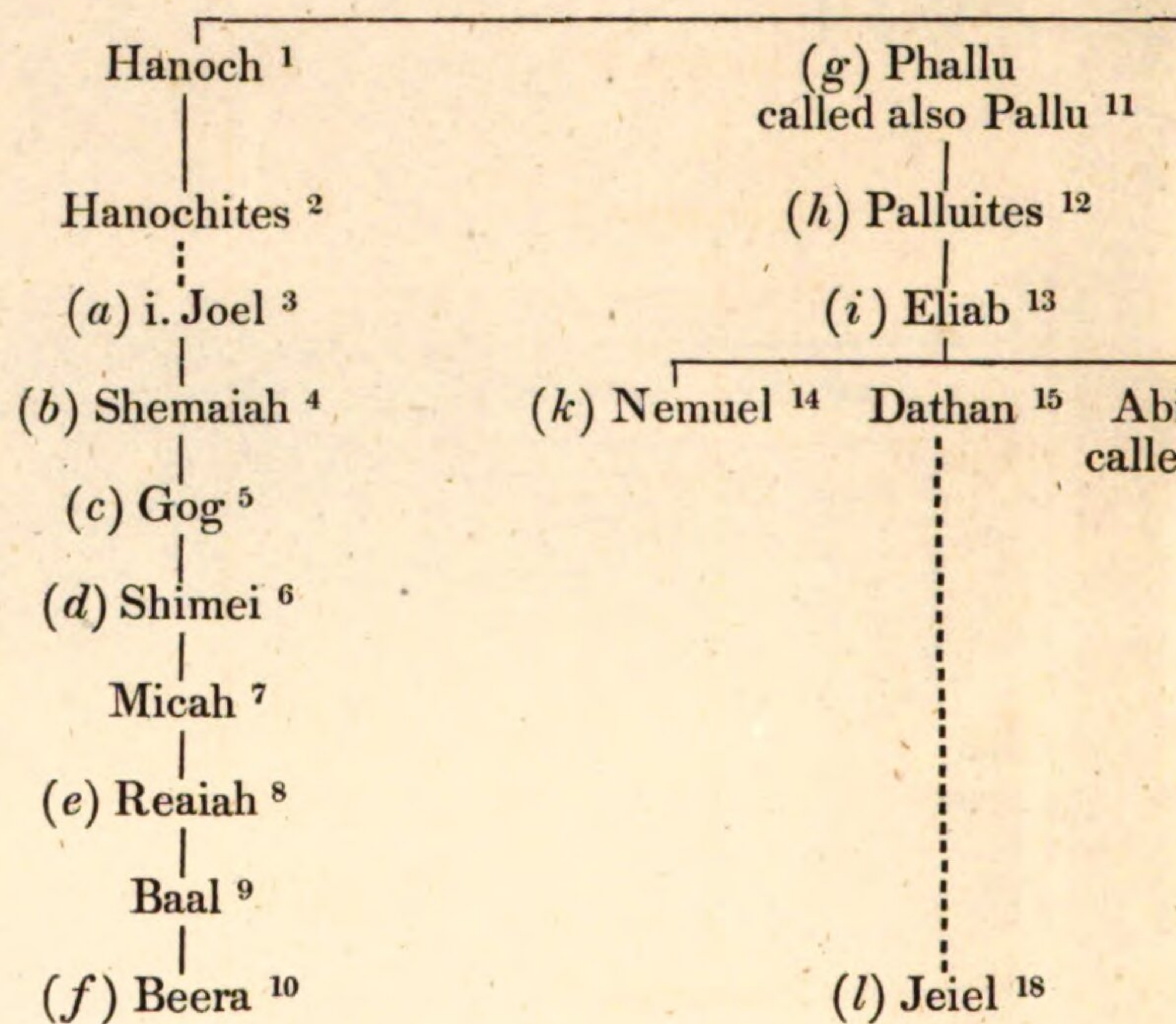


Notes on the classification of plants, including references to botanical literature and descriptions of the species shown in the diagram.

The diagram illustrates the classification of plants, showing a hierarchy from Kingdom to Species. The species listed include: *Rubus idaeus*, *Rubus fruticosus*, *Rubus cuneifolius*, *Rubus occidentalis*, *Rubus strigosus*, *Rubus coccineus*, *Rubus parviflorus*, *Rubus odoratus*, *Rubus hirtellus*.

T A B L E

i. R.
See

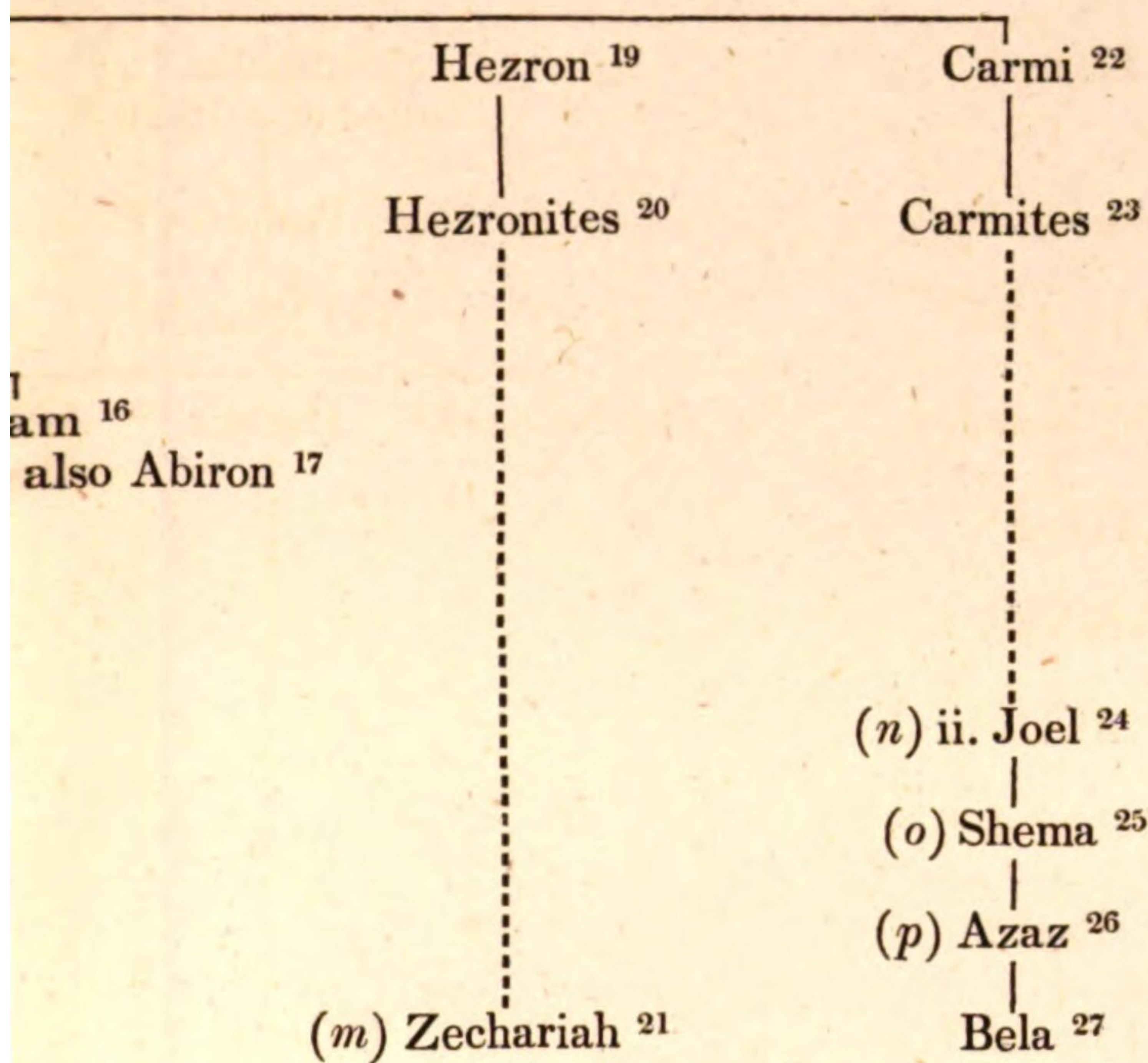


i. Eliezer son of Shedeur²⁸
 (r) On son of Peleth³⁰
 (s) Adina son of Shiza³²

¹ Gen. xlv. 9; Exod. vi. 14; Num. xxvi. 5; i. Chron. v. 3. ² i. Chron. v. 4. ³ i. Chron. v. 5. ⁴ i. Chron. v. 5. ⁵ i. Chron. v. 3. ⁶ i. Chron. v. 3. ⁷ Num. xxvi. 5. ⁸ Num. xxvi. 8; see also Deut. xvi. 1, 12, xxvi. 9; Deut. xi. 6. ⁹ Ecclus. xlv. 18. ¹⁰ i. Chron. xvi. 1. ¹¹ Num. xxvi. 6. ¹² i. Chron. v. 7. ¹³ Gen. xlv. 9; Exod. vi. 14. ¹⁴ i. Chron. v. 8. ¹⁵ i. Chron. v. 8. ¹⁶ i. Chron. v. 8. ¹⁷ Num. xxvi. 6. ¹⁸ Josh. xv. 6, xviii. 17. ¹⁹ i. Chron. xi. 42. ²⁰ i. Chron. xxvii. 16.

VIII.

UBEN.
Tab. V.



(q) Shammua son of Zaccur ²⁹
Bohan son of ii. Reuben ³¹
(t) ii. Eliezer son of Zichri ³³

Num. xxvi. 5. ³ i. Chron. v. 3, 4. ⁴ i. Chron. v. 4. ⁵ i. Chron. v. 4.
¹⁰ i. Chron. v. 6. ¹¹ Gen. xlv. 9; Exod. vi. 14; Num. xxvi. 5;
xi. 6. ¹⁴ Num. xxvi. 9. ¹⁵ Num. xxvi. 9; Deut. xi. 6. ¹⁶ Num.
7. ¹⁹ Gen. xlv. 9; Exod. vi. 14; Num. xxvi. 6; i. Chron. v. 3.
Num. xxvi. 6; i. Chron. v. 3. ²³ Num. xxvi. 6. ²⁴ i. Chron. v. 8.
i. 5, ii. 10, vii. 30, 35, x. 18. ²⁹ Num. xiii. 4. ³⁰ Num. xvi. 1.

T A B L

SIMEON
See 7

(a) Jemuel ¹
called also Nemuel ²
|
Nemuelites ³

Jamin ⁴
|
Jaminites ⁶

(b) Ohad ⁶

(c) Jachin ⁷
called also Jarib ⁸
|
Jachinites ⁹

Asiel ²⁸

(i) Seraiah ²⁹

Amasiah ²⁵

Josibiah ³⁰

(f)*Mesho- (g)*Jam- (h)*Joshah ²⁶ *Joel ²⁷ *Jehu ³¹ *Elio- *Jaak- *Jesho- *Asaiah ³⁵ (k)*Adiel ³⁶
bab ²³ lech ²⁴ enai ³² obah ³³ haiah ³⁴

Ishi ⁴⁵

(q) Pelatiah ⁵⁶

(r) Neariah ⁴⁷

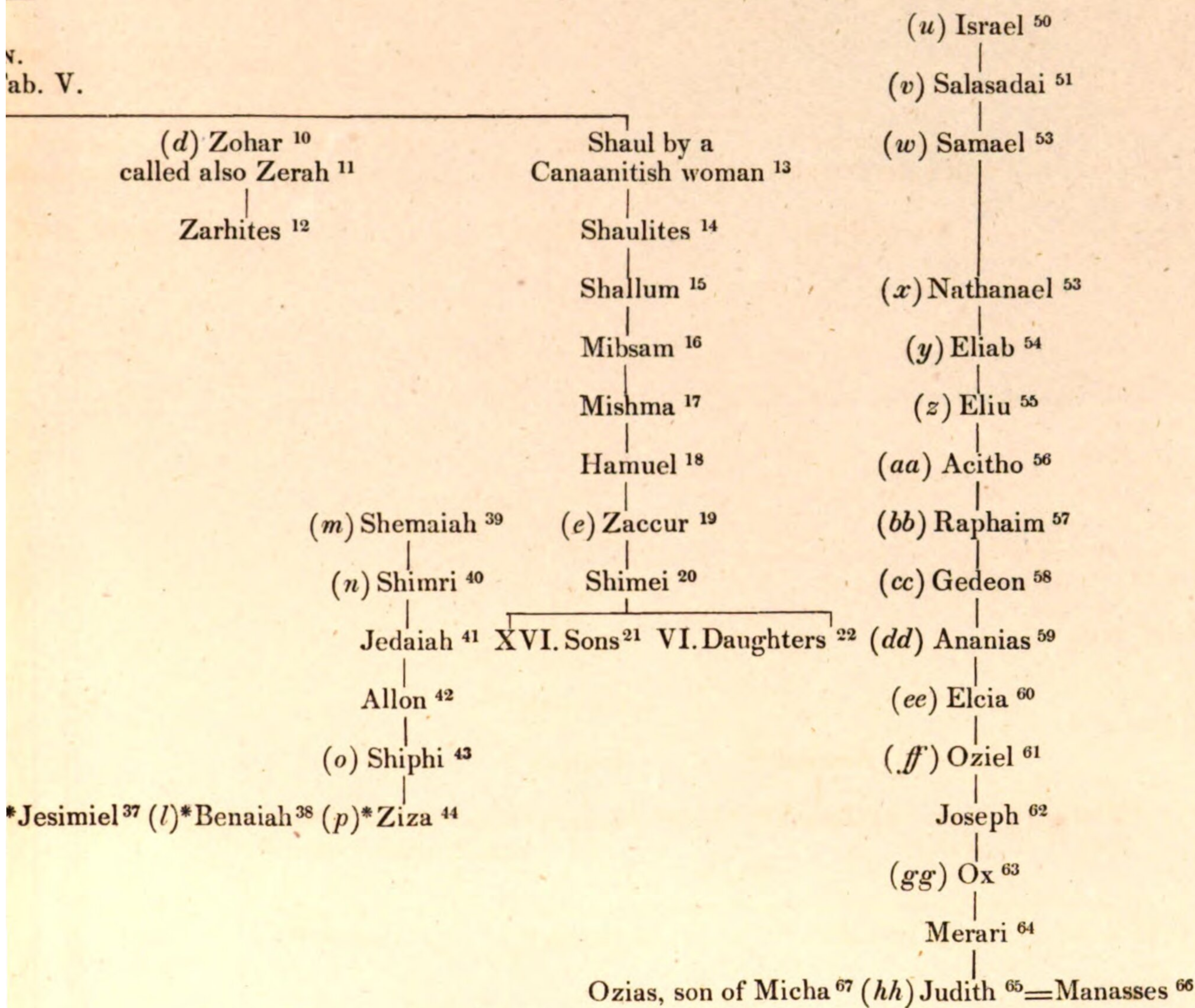
(s) Rephaiah ⁴⁸

(t) Uzziel ⁴⁹

(ii) Shelumiel, son of (kk) Zurishaddai ⁶⁸ (ll) Shaphat, son of Hori ⁶⁹ Zimri, son of Salu, ⁷⁰ called also

¹ Gen. xlv. 10; Exod. vi. 15. ² Num. xxvi. 12; i. Chron. iv. 24. ³ Num. xxvi. 12. ⁴ Gen. xlv. 10; Exod. vi. 15. ⁷ Gen. xlv. 10; Exod. vi. 15; Num. xxvi. 12. ⁸ i. Chron. iv. 24. ⁹ Num. xxvi. 13. ¹³ Gen. xlv. 10; Exod. vi. 15; Num. xxvi. 13; i. Chron. iv. 24. ¹⁴ Num. xxvi. 13. ²⁰ i. Chron. iv. 26. ²¹ i. Chron. iv. 27. ²² i. Chron. iv. 27. ²³ i. Chron. iv. 34. ²⁴ i. Chron. iv. 26. ²⁹ i. Chron. iv. 35. ³⁰ i. Chron. iv. 35. ³¹ i. Chron. iv. 35. ³² i. Chron. iv. 36. ³³ i. Chron. iv. 36. ³⁹ i. Chron. iv. 37. ⁴⁰ i. Chron. iv. 37. ⁴¹ i. Chron. iv. 37. ⁴² i. Chron. iv. 37. ⁴³ i. Chron. iv. 37. ⁴⁸ i. Chron. iv. 42. ⁴⁹ i. Chron. iv. 42. ⁵⁰ Judith viii. 1. ⁵¹ Judith viii. 1. ⁵² Judith viii. 1. ⁵³ Judith viii. 1. ⁵⁹ Judith viii. 1. ⁶⁰ Judith viii. 1. ⁶¹ Judith viii. 1. ⁶² Judith viii. 1. ⁶³ Judith viii. 1. ⁶⁸ Num. i. 6, ii. 12, v. 14, 15. See also vii. 23, 30, viii. 9, 10, 28, 35, x. 6, xiii. 18, xiv. 6, xv. 4. ⁷³ i. Chron. xxvii. 16.

N.
ab. V.



Zambri, son of Salom 71 (mm) Shemuel, son of Ammihud 72 (nn) Shephatiah, son of Maachah 73

xlvi. 10; Exod. vi. 15; Num. xxvi. 12; i. Chron. iv. 24. 5 Num. xxvi. 12. 6 Gen. xlv. 10; i. 12. 10 Gen. xlv. 10; Exod. vi. 15. 11 Num. xxvi. 13; i. Chron. iv. 24. 12 Num. xxvi. i. Chron. iv. 25. 16 i. Chron. iv. 25. 17 i. Chron. iv. 25. 18 i. Chron. iv. 26. 19 i. Chron. Chron. iv. 34. 25 i. Chron. iv. 34. 26 i. Chron. iv. 34. 27 i. Chron. iv. 35. 28 i. Chron. iv. 35. 34 i. Chron. iv. 36. 35 i. Chron. iv. 36. 36 i. Chron. iv. 36. 37 i. Chron. iv. 36. 38 i. Chron. iv. on. iv. 37. 44 i. Chron. iv. 37. 45 i. Chron. iv. 42. 46 i. Chron. iv. 42. 47 i. Chron. iv. 42. Judith viii. 1. 54 Judith viii. 1. 55 Judith viii. 1. 56 Judith viii. 1. 57 Judith viii. 1. 58 Judith 64 Judith viii. 1. 65 Judith viii. 1, xvi. 7. 66 Judith viii. 2, 7, x. 3, xvi. 22, 23, 24. 67 Judith vi. . 36, 41, x. 19. 69 Num. xiii. 5. 70 Num. xxv. 14. 71 i. Macc. ii. 26. 72 Num. xxxiv. 20.

T A B L E

No. 1.

(a) Level

Top V.

Kohat

Kohat

and Hobab

(u) Koraish called also i. Koraish

(w) Koraish called also i. Koraish

(v) Koraish called also i. Koraish and ii. Koraish

ii. Koraish

Tahash

(y) i. Uziel called also

Xephaniash

(z) i. Uziel called also i. Uziel

(aa) i. Uziel called also ii. Uziel

(ab) ii. Koraish

Ammon

Mahath

Korah

Zaph

or ii. Koraish

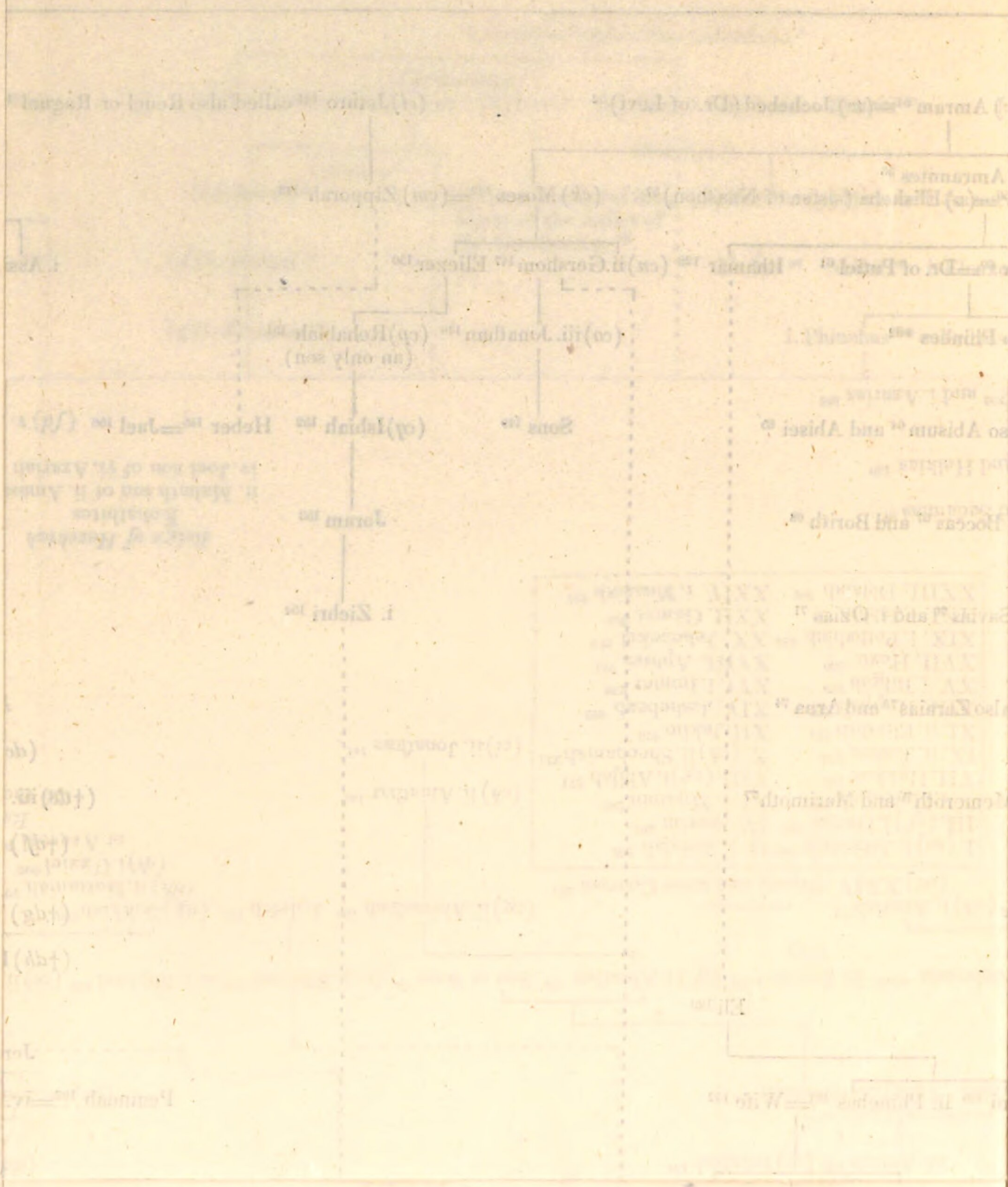
Koraish called also Koraish and Tahash

Koraish called also Koraish and i. Koraish

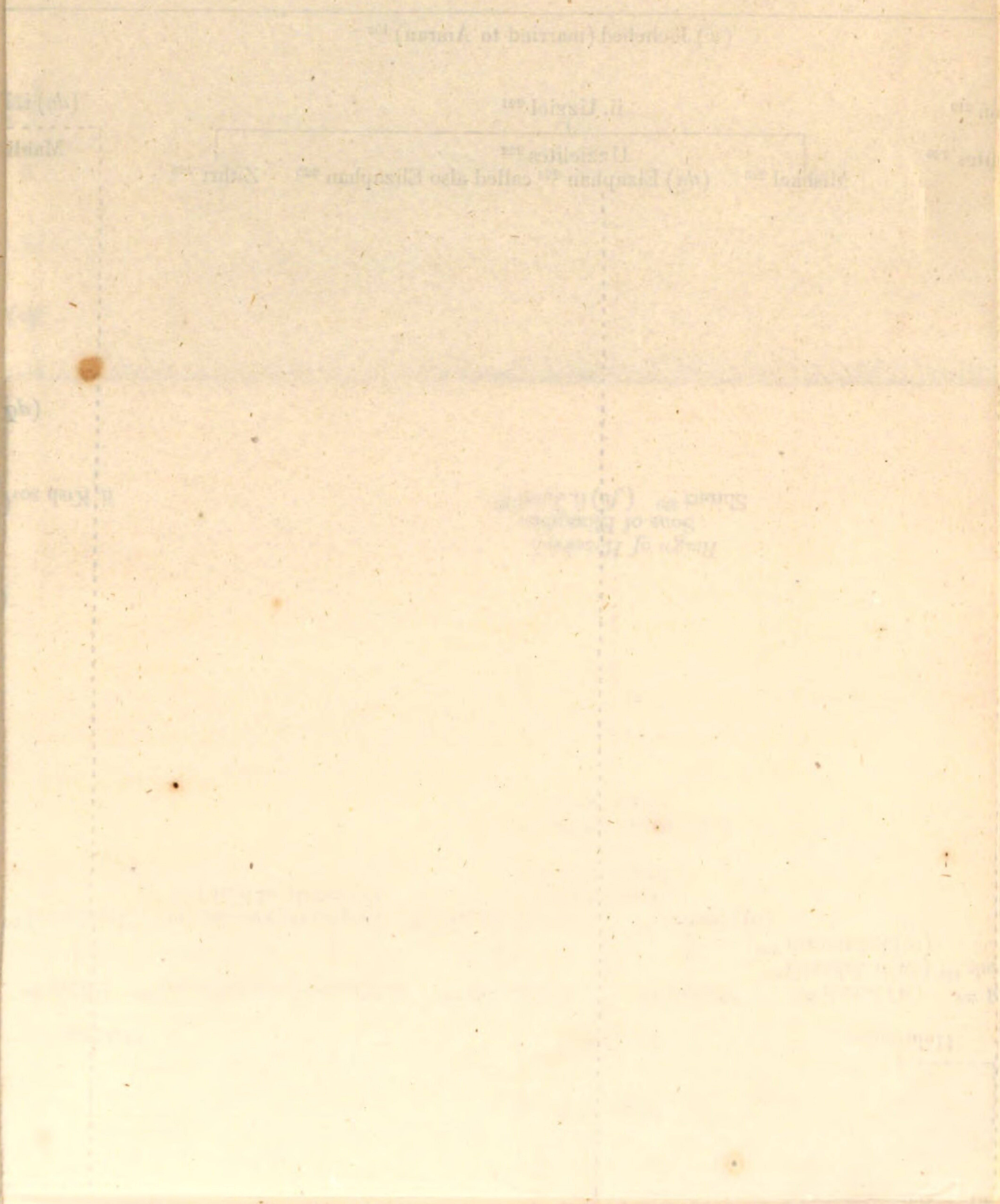
Koraish

Koraish

Koraish



Heb



T A B L E

	i. Chron. vi. 9, &c.; Ezra vii. 3, &c.	Josephus Jew. Ant. B. x. c. viii.	Seder Olam Zuta.	Nicephorus.
(a) Aaron	(v) i. Azariah	i. Azarias	i. Azariahu, when Abijah was king	(br) i. Azarias
(b) i. Eleazar				
(c) i. Phinehas	(w) Johanan	(bg) Joramus	(bi) Joahaz, when Jehosha- phat was king	
(d) Abishua		(bh) Isus	(bk) Jehoarib, when Joram was king	
(e) Bukki	(x) ii. Azariah	(bl) Axioramus	Jehoshaphat, when Ahaziah was king	(bs) Amarias
(f) Uzzi	(y) ii. Amariah	(bm) Phideas	(bo) Jehojada, when Joash was king	(bt) ii. Azarias
(g) Zerachiah	(z) ii. Ahitub	(bn) Sudeas	Phadea, when Joash was king	
(h) Meraioth	(ba) ii. Zadok		(bp) Zedekiah, when Ama- riah was king	(bu) iii. Azarias
(i) i. Amariah				
RACE OF ITHAMAR				
(k) Eli		(bq) Julius	Joel, when Uzziah was king	
(l) ii. Phinehas		Jothamus	Jotham, when Jotham was king	
(m) i. Ahitub		Urias	Uriah, when Ahaz was king	(cb) Urias
(n) i. Samuel		Nerias	i. Neriah, when Hezekiah was king	(cc) Somnas
(o) Ahiah, son of i. Ahitub		(bz) Odeas	Hoshaiah, when Manasseh was king	(cd) i. Eliakim
(p) i. Ahimelech brother of Ahiah	(bb) Shallum	Sallumus	Sallum, when Amon was king	(ce) Moselum
(q) i. Abiathar	(bc) i. Hilkiash	Elkias	Hilkiahu, when Josiah was king	(cf) Chelchias
(r) ii. Ahimelech	(bd) iii. Azariah	(ca) [iv. Azarias]	ii. Azariahu, when Jehoia- kim was king	
(s) ii. Abiathar	(be) Seraiah	Sareas	Saria, when Jehoiachin was king	(cg) Sareas
RACE OF ELEAZAR				
RESTORED	(bf) Jehozadak	Josadokus	Jehosedech, when Zedekiah was king, and who was led away captive.	(ch) Josedek
(t) i. Zadok				
(u) Ahimaaz				

other places of Scripture ;
conjectures of learned men &c.

(bv) Amariah	(cp) Jeshua	(dp) Hyrcanus (a second time)	(ei) Jonathasson of i. Ananus, or Annas
	(cq) Joiakim	(dq) Antigonus	(ek) ii. Theophilus son of i. Ananus, or Annas
(bw) Jehoiada	(cr) Eliashib	(dr) Ananelus	(el) vi. Simon, surnamed Can- theras, son of Boethes, or Boethus
(bx) Zechariah	(cs) Joiada	(ds) iii. Aristobulus	(em) ii. Matthias son of i. Ananus, or Annas
(by) iv. Azariah	(ct) Jonathan, or Johanan	(dt) Ananelus (a second time)	(en) Elionæus, or Alionæus
	(cu) Jaddua	(du) ii. Jesus son of Phabes	(eo) ii. Joseph son of Camei, Camydas, or Camydus
	(cv) i. Onias	(dv) iv. Simon son of Boethes, or Boethus	(ep) Ananias son of Nebedæus or Nedebaius
	(cw) i. Simon, surnamed the Just	(dw) i. Matthias son of i. Theophilus	(eq) ii. Ishmael son of Phabei
	(cx) ii. Eleazar	(dx) Josephus son of Ellemus, or Ellimus	(er) iii. Joseph, surnamed Cabi, or Cabeï, son of vi. Simon.
	(cy) Manasses	(dy) i. Matthias son of i. Theophilus (a second time)	(es) ii. Ananus son of i. Ananus, or Annas
	(cz) ii. Onias	(dz) Joazar son of Boethes, or Boethus	(et) iv. Jesus son of Damnæus
(ci) Urijah	(da) ii. Simon	(ea) iii. Eleazar brother of Joazar	(eu) v. Jesus son of Gamaliel
	(db) iii. Onias	(eb) iii. Jesus son of Sie	(ev) iii. Matthias son of iii. Theophilus
	(dc) i. Jesus, or Jason	(ec) Joazar son of Boethes or Boethus (a second time)	(ew) Phanasus, or Phannias, son of ii. Samuel
	(dd) iv. Onias, or Menelaus	(ed) i. Ananus, or Annas, son of Seth	
	(de) Lysimachus	(ee) i. Ishmael son of Phabi	
(ck) v. Azariah	(df) Alcimus, or Jacimus	(ef) iv. Eleazar son of i. Ananus, or Annas	
(cl) ii. Hilkiab	(dg) i. Judas Maccabeus	(eg) v. Simon son of Camithus	
m) ii. Eliakim or Joachim	(dh) ii. Jonathan	(eh) i. Joseph surnamed Caiaphas	
	(di) iii. Simon	i. Ananus, or Annas	
(cn) ii. Neriah, her of Seraiah and of Baruch	(dk) John Hyrcanus		
	(dl) i. Aristobulus, or ii. Judas		
	(dm) Alexander Janneus		
	(dn) Hyrcanus		
(co) Ezra	(do) ii. Aristobulus		

PRIESTS.

Days of David

(a) i. Benaiah son of i. Jehoiada ¹ (b) Amizabad son of i. Benaiah ² (c) Zabud son of Nathan ³ (d) i. Sheban

i. Shebaniah ⁴ Jeho

PRIESTS

Days of Ezra

{ (a) i. Meremoth the son of Uriah ¹ (c) i. Eleazar the son of Phinehas ³ (d) Johanan son of i. Eliashib ⁵ { Of the
 { (b) Marmoth the son of Iri ² i. Eleazar the son of Phineas ⁴ (e) Joanan son of i. Eliasib ⁶ { Of the
 { (f) The son of Jozadak and his brethren ; (g) i. Maaseiah ⁷ i. Eliezer ⁹ Jarib ¹¹ Gedaliah ¹³ { (k) Of the
 { The son of Josedec and his brethren ; (h) Mattheas ⁸ ii. Eleazar ¹⁰ Joribus ¹² (i) Joadanus ¹⁴ { Of the so
 { i. Elioenai ¹⁵ ii. Maaseiah ¹⁷ Ishmael ¹⁹ (m) i. Nethaneel ²¹ i. Jozabad ²³ Elasa ²⁵ { (p) ii. Jeshua ²⁷ (q) i. Ba
 { (l) Elionas ¹⁶ Massias ¹⁸ Ismael ²⁰ Nathanael ²² (n) Ocidelus ²⁴ (o) Talsos ²⁶ { ii. Jesus ²⁸ (r) Anu
 { Jamin ³³ i. Akkub ³⁵ i. Shabbethai ³⁷ i. Hodijah ³⁹ iii. Maaseiah ⁴¹ (w) i. Kelita ⁴³ (x) i. Azariah ⁴⁵ (y) ii. Joz
 { (s) Adinus ³⁴ (t) Jacobus ³⁶ Sabateus ³⁸ (u) Auteas ⁴⁰ (v) Maianeas ⁴² i. Calitas ⁴⁴ Azarias ⁴⁶ (z) Joaza
 (au) Malchiah ⁸⁴

(at) Ahitub ⁷⁸ (av) iii. Pashur ⁸⁵

Meraioth ⁷⁹ i. Zechariah ⁸⁶ (ay) Immer ⁹¹

i. Zadok ⁸⁰ Amzi ⁸⁷ (az) Meshillemoth ⁹⁰

ii. Meshullam ⁸¹ (aw) Pelaliah ⁸⁸ (ba) Ahasai ⁹³

Hilkiah ⁸² (ax) Jeroham ⁸⁹ (bb) i. Azareel ⁹⁴

Days of Nehemiah

(aq) Joiarib ⁷⁵

{ (ad) Zid- (ae) i. Se- (af) ii. Aza- (ar) Jedaiah ⁷⁶ (as) Jachin ⁷⁷ ii. Seraiah ⁸³ Adaiah ⁹⁰ Amashai ⁹⁵ (bc) Z
 kijah ⁵³ raiah ⁵⁴ riah ⁵⁵
 Jeremiah ⁵⁶ ii. Pashur ⁵⁷ Amariah ⁵⁸

TABLE X-NO. 3 PART II

the sons of i. Jesh
the sons of i. Jesh
the sons of i. Pas
sons of Phaisur
Bani ²⁹ i. Shereb
Aus ³⁰ Sarabias
zabad ⁴⁷ i. H
abdu ⁴⁸ (aa) A
(bd i. A

(be) i. 2

(bf) i. M

92 (bg) i. M

(bh) ii. Sh

(bi) i. Jon

Zab- (bk) ii. Ze
diel ⁹⁶

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(continued)

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TABLE X

KINGS OF J
Solomon=(a)

I. Rehoboam

=(b) Mahalath Dr. of Jerimoth son of David ³
See Tab. XI. No. 1.

=(c) Abihail Dr. of Eliab son of Jesse ⁴
See Tab. XI. No. 1.

(d) Jeush ⁵ Shamariah ⁶ (e) Zaham ⁷ (g) ii. Maachah ⁸

III. Asa ¹⁸=Azubah Dr. of Shilhi ¹⁹

IV. Jehos

¹ i. Kings xi. 43, xii. 6, 21, 23, 27, xiv. 21; i. Chron. iii. 10; ii. Chron. ix. 31, x. 6, xi. 3, 19. ⁶ ii. Chron. xi. 18, 19. ⁷ ii. Chron. xi. 18, 19. ⁸ i. Kings xv. 2; ii. Chron. xi. 20, 21, xiii. 2. ¹⁰ i. Kings xiv. 31, xv. 1, 2, 7, 8. ¹¹ ii. Chron. xiii. 22. ¹² i. Kings xv. 2; ii. Chron. xi. 20, 21, 17 ii. Chron. xi. 21. ¹⁸ i. Kings xv. 8, 25, 28, 33, xvi. 10, 15, 23, 29; i. Chron. iii. 10; ii. Chron. xx. 31, 32, 35, xxi. 2. ²¹ i. Chron. xiii. 21. ²² i. Kings xv. 24, xxii. 2, 10, 41, 42, 46; ii. Kings xx. 31, 32, 35, xxi. 2. ²³ ii. Kings xi. 1, &c.; ii. Chron. xxii. 10, xxiii. 1, &c. ²⁴ ii. Kings viii. 18, ii. Kings xii. 18, ii. Chron. xxi. 1, 3, 4, 12, xxii. 1. ²⁷ ii. Kings viii. 16, xi. 2; i. Chron. iii. 11. ³² ii. Chron. xxi. 2. ³³ ii. Chron. xxi. 2. ³⁴ ii. Chron. xxi. 2. ³⁵ i. Kings xxii. 26; ii. Chron. i. Chron. iii. 11; ii. Chron. xxi. 17, xxii. 1, 6, 9, 10, xxv. 23, 25. ³⁷ ii. Kings xii. 1; ii. Chron. ii. Kings xi. 4, &c., xii. 4, &c. ⁴¹ ii. Chron. xxi. 17, xxii. 1. See also ii. Chron. xxiv. 7. ⁴⁴ ii. Kings xiv. 2; ii. Chron. xxv. 1. See also xxiv. 3. ⁴⁵ ii. Kings xi. 2, xii. 19, 20, xiii. 1, 2, 4, 6, 7, 18, xiv. 13. ⁴⁷ ii. Chron. xxiv. 3. ⁴⁸ ii. Chron. xxiv. 20—22. ⁴⁹ ii. Chron. xxiv. 27, xxv. 1, 17, 18, 21, 23, 25. ⁵¹ ii. Kings xv. 2; ii. Chron. xxvi. 3. ⁵² ii. Chron. xi. xxvi. 1, &c.; Isai. vii. 1. See also Amos i. 1; Zech. xiv. 5. ⁵⁶ ii. Kings xiv. 21, xv. 1, 3, 5, 7, 30, 32, 34; i. Chron. iii. 12; ii. Chron. xxvi. 21, 23, xxvii. 1, 2; Isai. vii. 1. See also xxix. 1. ⁶¹ ii. Kings xv. 38, xvi. 1, xxiii. 12; i. Chron. iii. 13; ii. Chron. xxvii. 9, xxviii. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, xviii. 1; i. Chron. iii. 13; ii. Chron. xxviii. 27, xxix. 1, xxx. 24, xxxii. 9, 23. See also ii. Macc. xv. 22. ⁶⁴ ii. Esdras vii. 40. ⁶⁵ ii. Kings xxi. 1. ⁶⁶ ii. Chron. xxviii. 7. ⁶⁷ ii. Kings i. Chron. iii. 13; ii. Chron. xxxii. 33, xxxiii. 1, 3; Jer. xv. 4. ⁷¹ Prayer of Manasses. ⁷⁴ ii. Kings xxi. 6. ⁷⁵ ii. Chron. xxxiii. 6. ⁷⁶ ii. Kings xxi. 24, 26, xxii. 1; i. Chron. iii. 14, 7, 18, &c.; Ecclus. xlix. 1, 4; Baruch i. 8. ⁷⁸ ii. Kings xxv. 25; Jer. xli. 1. ⁷⁹ ii. Kings 8, 14, 15, xli. 1, 2, 6, 7, 9, 10, 11, 12, 15, 16, 18. ⁸¹ i. Chron. iii. 15. ⁸² ii. Kings xxiii. 36. i. Chron. iii. 15; ii. Chron. xxxvi. 4, 5; Jer. i. 3, xxii. 18, xxv. 1, xxvi. 1, 21, 22, xxvii. 1, i. 3. ⁸⁸ ii. Kings xxiii. 31, xxiv. 18; Jer. lii. 1. ⁸⁹ ii. Kings xxiii. 30, 31; ii. Chron. x. 93 ii. Kings xxiv. 17, 18; i. Chron. iii. 15; ii. Chron. xxxvi. 10, 11; Jer. i. 3, xxxvii. 1, lii. 8, 21, xxxvii. 17, 18, 21, xxxviii. 5, 14, 15, 16, 17, 19, 24, xxxix. 1, 4, &c., xlv. 30, xlix. xxiv. 15; Jer. xxix. 2. ⁹⁸ ii. Kings xxiv. 6, xxv. 27; ii. Chron. xxxvi. 8, 9; Jer. lii. 31. ¹⁰⁰ Jer. xxii. 24, xxxvii. 1. ¹⁰¹ i. Esdras i. 43. ¹⁰² Apocr. Esth. xi. 4; Baruch i. 3, 9. ¹⁰⁷ Jer. xxxviii. 6. See Note. ¹⁰⁸ Dan. i. 3, 6, 7, 11, 19, 21, ii. 13, &c.; ¹⁰⁹ Dan. i. 7, ii. 26, iv. 8, 19, v. 12, x. 1. ¹¹⁰ Dan. i. 3, 6, 7, 11, 19, ii. 17. ¹¹¹ Song of Th ¹¹⁴ Song of Three Childr. 66; i. Macc. ii. 59. ¹¹⁵ Dan. i. 3, 7, ii. 49, iii. 12, &c. ¹¹⁸ Dan. i. 3, 7, ii. 49, iii. 12, &c. ¹¹⁹ i. Chron. iii. 17. ¹²⁰ i. Chron. iii. 17; i. Esdras v. 123 i. Chron. iii. 18. ¹²⁴ i. Chron. iii. 18. ¹²⁵ i. Chron. iii. 18. ¹²⁶ i. Chron. iii. 18. ¹²⁷ i. iii. 19. ¹³² i. Chron. iii. 19. ¹³³ i. Chron. iii. 20. ¹³⁴ i. Chron. iii. 20. ¹³⁵ i. Chron. iii. 20. ¹⁴⁰ i. Chron. iii. 21. ¹⁴¹ i. Chron. iii. 21. ¹⁴² i. Chron. iii. 21. ¹⁴³ i. Chron. iii. 21. ¹⁴⁴ i. iii. 22. ¹⁴⁹ i. Chron. iii. 22. ¹⁵⁰ i. Chron. iii. 23. ¹⁵¹ i. Chron. iii. 23. ¹⁵² i. Chron. iii. 23. ¹⁵⁷ i. Chron. iii. 24. ¹⁵⁸ i. Chron. iii. 24. ¹⁵⁹ i. Chron. iii. 24.

X I.—No. 2.

S OF JUDAH.

=(a) Naamah.—See Tab. XI. No. 1.

Roboam¹ called also Roboam,² who had by his

se⁴ =(f) i. Maachah Dr. of Absalom¹² XV. other Wives¹⁶ (k) LX. Concubines¹⁷
See | Tab. XI. No. 1.

ah⁸=(h) II. i. Abijah⁹ or Abijam¹⁰=XIII. Wives¹¹ Attai¹³ Ziza¹⁴ (i) i. Shelomith¹⁵

XXI. Sons²⁰

XVI. Daughters²¹

Jehoshaphat²²

xi. 3, 17, xiii. 7. ² Ecclus. xlvii. 23. ³ ii. Chron. xi. 18. ⁴ ii. Chron. xi. 18. ⁵ ii. Chron. xi. 18, xiii. 2. ⁹ i. Chron. iii. 10; ii. Chron. xi. 20, 22, xii. 16, xiii. 1, 2, 3, 4, 15, 17, 19—22, xiv. 1, 21, xiii. 2. ¹³ ii. Chron. xi. 20. ¹⁴ ii. Chron. xi. 20. ¹⁵ ii. Chron. xi. 20. ¹⁶ ii. Chron. xi. 21. i. Chron. xiv. 1, xvi. 1, 7, xxi. 12. See also Jer. xli. 9. ¹⁹ i. Kings xxii. 42; ii. Chron. xx. 31. Kings iii. 1, 7, 14, viii. 16, xii. 18; i. Chron. iii. 10; ii. Chron. xvii. 1, 2, xviii. 3, 9, 28, xix. 1, xiii. 18, 26, 27; ii. Chron. xxi. 6. ²⁵ ii. Kings viii. 26; ii. Chron. xxii. 2. ²⁶ i. Kings xxii. 50; ii. 11. ²⁸ ii. Chron. xxi. 17. ²⁹ ii. Chron. xxi. 2. ³⁰ ii. Chron. xxi. 2. ³¹ ii. Chron. xxi. 2. Chron. xviii. 25. ³⁶ ii. Kings viii. 24, 25, 26, 29, ix. 16, 21, 27, 29, x. 13, xi. 1, xii. 18, xiii. 1; Chron. xxiv. 1. ³⁸ ii. Kings xi. 2. ³⁹ ii. Chron. xxii. 11. ⁴⁰ ii. Chron. xxii. 11. See also ⁴² ii. Kings x. 13, 14; ii. Chron. xxii. 8. ⁴³ ii. Kings xi. 1, 2; ii. Chron. xxii. 10, 11. i. 1, 10, xiv. 3, 17, 23; i. Chron. iii. 11; ii. Chron. xxii. 11, xxiv. 1, &c., xxv. 23. ⁴⁶ ii. Kings Chron. xxiii. 11. ⁵⁰ ii. Kings xii. 21, xiv. 1, 3, 9, 11, 13, 17, 23; i. Chron. iii. 12; ii. Chron. xxiv. 3, 27. ⁵³ ii. Chron. xxiv. 3. ⁵⁴ See Note. ⁵⁵ ii. Kings xv. 13, 30, 32, 34; ii. Chron. 3, 6, 7, 8, 17, 23, 27; i. Chron. iii. 12. ⁵⁷ ii. Kings xv. 33; ii. Chron. xxvii. 1. ⁵⁸ ii. Kings also i. Chron. v. 17; Hosea i. 1; Amos i. 1; Micah i. 1. ⁵⁹ ii. Kings xviii. 2. ⁶⁰ ii. Chron. ii 1, 19; Isai. vii. 1. See also Isai. xiv. 28; Hosea i. 1; Amos i. 1; Micah i. 1. ⁶² ii. Kings o i. Chron. iv. 41; Prov. xxv. 1; Jer. xxvi. 18, 19; Micah i. 1. ⁶³ Ecclus. xlviii. 17, 22, xlix. 4; Kings xvi. 3. ⁶⁸ ii. Chron. xxviii. 3. ⁶⁹ ii. Kings xxi. 19. ⁷⁰ ii. Kings xx. 21, xxi. 1, 3, 11; ⁷² ii. Kings xxi. 18, 19; i. Chron. iii. 14; ii. Chron. xxxiii. 20, 22, 23. ⁷³ ii. Kings xxii. 1. 4; ii. Chron. xxxiii. 25; Jer. i. 2, xxv. 3; Zeph. i. 1. See i. Kings xiii. 2. ⁷⁷ i. Esdras i. 1, xxxv. 25; Jer. xli. 1. ⁸⁰ ii. Kings xxv. 25; Jer. xli. 1. See also ii. Kings xxv. 23; Jer. xl. ⁸³ ii. Kings xxiv. 8. ⁸⁴ ii. Kings xxiii. 34; ii. Chron. xxxvi. 4. ⁸⁵ ii. Kings xxiii. 34, 36; xxxv. 1, xxxvi. 1, 9, 28, 30, xlv. 1, xlv. 2; Dan. i. 1, 2. ⁸⁶ i. Esdras i. 37, &c. ⁸⁷ Baruch xxxvi. 12, 4. ⁹⁰ i. Chron. iii. 15; Jer. xxii. 11. ⁹¹ i. Esdras i. 34. ⁹² ii. Kings xxiv. 17. i. 1. See also Jer. xxiv. 8, xxvii. 3, 12, xxviii. 1, xxix. 3, xxxii. 1, 2, 3, 4, 5, xxxiv. 2, 4, 6, 34, li. 59, lii. 3, 5, 8, 11. ⁹⁴ i. Esdras i. 46. ⁹⁵ Baruch i. 8. ⁹⁶ i. Esdras i. 38. ⁹⁷ ii. Kings i; Ezek. i. 2. ⁹⁹ i. Chron. iii. 16; Esth. ii. 6; Jer. xxiv. 1, xxvii. 20, xxviii. 4, xxix. 2. ¹⁰³ Jer. xxxvi. 26. ¹⁰⁴ See Note. ¹⁰⁵ ii. Kings xxv. 7; Jer. xxxix. 6, lii. 10. ¹⁰⁶ Jer. xli. Ezek. xiv. 14, 20, xxviii. 3; ii. Esdras xii. 11; Hist. Susan. 45, &c.; Bell and Drag. 2, &c. Tree Childr. 66; i. Macc. ii. 59. ¹¹² Dan. i. 3, 7, ii. 49, iii. 12, &c. ¹¹³ Dan. i. 6, 7, 11, 19, ¹¹⁶ Dan. i. 3, 6, 7, 11, 19, ii. 17. ¹¹⁷ Song of Three Childr. 2, 26, 66; i. Macc. ii. 59. 5. ¹²¹ Ezra iii. 2, 8, v. 2; Neh. xii. 1; Haggai i. 1, 12, 14, ii. 2, 23. ¹²² i. Chron. iii. 18. Chron. iii. 18. ¹²⁸ i. Chron. iii. 19. ¹²⁹ i. Chron. iii. 19. ¹³⁰ i. Chron. iii. 19. ¹³¹ i. Chron. 20. ¹³⁶ i. Chron. iii. 20. ¹³⁷ i. Chron. iii. 20. ¹³⁸ i. Chron. iii. 21. ¹³⁹ i. Chron. iii. 21. Chron. iii. 22. ¹⁴⁵ i. Chron. iii. 22. ¹⁴⁶ i. Chron. iii. 22. ¹⁴⁷ i. Chron. iii. 22. ¹⁴⁸ i. Chron. 23. ¹⁵³ i. Chron. iii. 24. ¹⁵⁴ i. Chron. iii. 24. ¹⁵⁵ i. Chron. iii. 24. ¹⁵⁶ i. Chron. iii. 24.

TABLE XII.

KINGS OF ISRAEL.

Nebat, an Ephrathite ¹=Zeruah, a widow woman ²

Sons ³

I. (i.) Jeroboam ⁴=(a) Wife ⁵

II. Nadab, ⁷ slain by Baasha, who destroyed also all the House of Jeroboam ⁸ (b) Abijah ⁶

(c) III. Baasha, son of Ahijah, of the House of Issachar ⁹

IV. (i.) Elah, slain by Zimri, with all his Relations ¹⁰

(d) V. Zimri ¹¹

(e) VI. Omri ¹² (f) [vi.] Tibni, son of Ginath ¹³

VII. Ahab ¹⁴=(g) Jezabel, Dr. of Ethbaal king of the Zidonians ¹⁵

(h) VIII. Ahaziah ¹⁶

(i) IX. Jehoram, or Joram ¹⁷

(k) Athaliah, Dr. of Ahab, married to Jehoram king of Judah ¹⁸

(l) LXX. Sons, slain by Jehu, who slew, likewise, all that remained of Ahab's House ¹⁹

(m) X. Jehu, son of Jehoshaphat, son of Nimshi ²⁰

(n) XI. Jehoahaz ²¹

- (o) XII. Jehoash, or Joash ²²
- XIII. (ii.) Jeroboam ²⁵
- (p) XIV. Zachariah ²⁴
- (q) XV. Shallum, son of Jabesh ²⁵
- (r) XVI. Menahem, son of Gadi ²⁶
- XVII. Pekahiah ²⁷
- (s) XVIII. Pekah, son of Remaliah ²⁸
- (t) XIX. Hosea, son of (ii.) Elah, ²⁹ called also Osea ³⁰

¹ i. Kings xi. 26. ² i. Kings xi. 26. ³ ii. Chron. xi. 14. ⁴ i. Kings xi. 26, xii. 2, 15, 20, xiv. 7, 8, xv. 1, xvi. 3, 26, 31, xxi. 22, xxii. 52; ii. Kings iii. 3, ix. 9, x. 29, xiii. 2, 11, xiv. 24, xv. 9, 18, 24, 28, xvii. 21, xxiii. 15; ii. Chron. ix. 29, x. 2, 15, xiii. 6; Ecclus. xlvii. 23. See also i. Chron. v. 17; Amos vii. 10. ⁵ i. Kings xiv. 2, 4, 5, 6, 17. ⁶ i. Kings xiv. 1, 5, 7 i. Kings xiv. 20, xv. 25. ⁸ i. Kings xv. 27—29. ⁹ i. Kings xv. 16, 17, 27, 28, 32, 33, xvi. 3, &c., xxi. 22; ii. Kings ix. 9. See also ii. Chron. xvi. 1, &c.; Jer. xli. 9. ¹⁰ i. Kings xvi. 6, 8, 10, 11, 13; ii. Kings ix. 31. ¹¹ i. Kings xvi. 10, 15. See also ii. Kings ix. 31. ¹² i. Kings xvi. 16, 21, 22, 23. See Micah vi. 16. ¹³ i. Kings xvi. 21, 22. ¹⁴ i. Kings xvi. 28, 29, 30, xx. 2, 13, xxi. 1, 18; ii. Kings xxi. 3; ii. Chron. xviii. 3. ¹⁵ i. Kings xvi. 31, xxi. 5, 7, 25. See also ii. Kings ix. 22, 30—34. ¹⁶ i. Kings xxii. 40, 49, 51; ii. Chron. xx. 35. ¹⁷ ii. Kings i. 17, iii. 1, 6, viii. 16, 21, 23, 24, 25, 28, 29, ix. 14, 15, 16, 17, 21, 22, 23, 24, 25, 29; ii. Chron. xxii. 5, 6. ¹⁸ ii. Kings viii. 18, 26; ii. Chron. xxi, 6, xxii. 2. See Tab. xi. No. 2. ¹⁹ ii. Kings x, 1, 6, 7, 11, 17. ²⁰ ii. Kings ix. 2, 14. See also i. Kings xix. 16; ii. Kings ix. 20; ii. Chron. xxii. 7. ²¹ ii. Kings x. 35, xiii, 1, xiv, 8, 17; ii. Chron. xxv. 17. See also ii. Kings x. 30, xv. 12. ²² ii. Kings xiii. 9, 10, 14, 25, xiv. 1, 8, 9, 11, 13, 15, 16, 17, 23, 27; ii. Chron. xxv. 17, 18, 21, &c.; Hosea i. 1. See also ii. Kings x. 30, xv. 12. ²³ ii. Kings xiii. 13, xiv. 16, 23, 27, xv. 1; Hosea i. 1. See also ii. Kings x. 30, xv. 12. ²⁴ ii. Kings xiv. 29, xv. 8, 11. See also ii. Kings x. 30, xv. 12. ²⁵ ii. Kings xv. 10, 13, 14. ²⁶ ii. Kings xv. 14, 17. ²⁷ ii. Kings xv. 22, 23. ²⁸ ii. Kings xv. 1, 9, 10. ²⁹ ii. Esdras xiii. 40. ³⁰ ii. Esdras xiii. 40.

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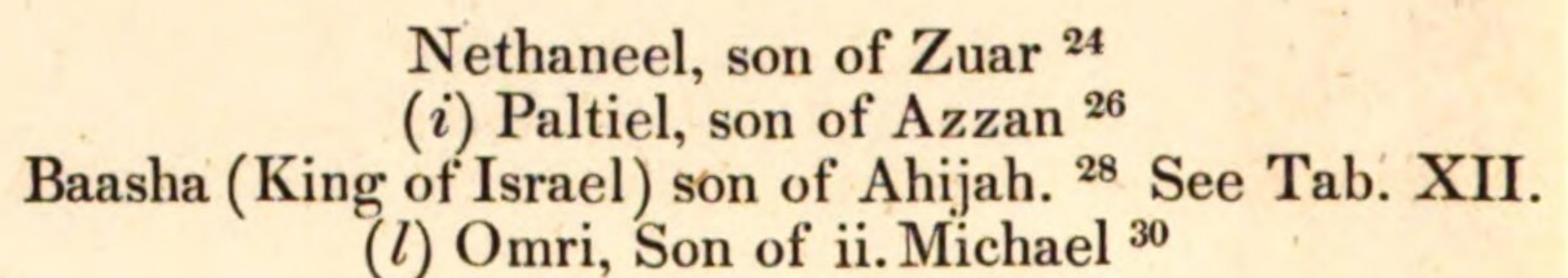
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(a) Uxi (b) Rephain (c) Uxi	(d) Ixain	(e) Uxi
1. Michael 10 2. Obadiah 11 3. Joel 12 4. Ishaiah 13 (e) 5		

1. Michael 10 2. Obadiah 11 3. Joel 12 4. Ishaiah 13 (e) 5

1. Michael 10 2. Obadiah 11 3. Joel 12 4. Ishaiah 13 (e) 5

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See |



¹ Gen. xlv. 13; Num. xxvi. 23; i. Chron. vii. 1. ² Num.
⁶ i. Chron. vii. 2. ⁷ i. Chron. vii. 2. ⁸ i. Chron. vii. 2. ⁹ i. Chron.
¹³ i. Chron. vii. 3. ¹⁴ i. Chron. vii. 3. ¹⁵ Gen. xlv. 13. ¹⁶ Num.
²⁰ Num. xxvi. 24; i. Chron. vii. 1. ²¹ Num. xxvi. 24. ²² Gen. xl
²⁴ Num. i. 8, ii. 5, vii. 18, 23, x. 15. ²⁵ Num. xiii. 7. ²⁶ Num. x
ix. 9. ²⁹ i. Kings xvi. 6, 8, 13. ³⁰ i. Chron. xxvii. 18.

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Tab. V.

Job ¹⁹	Shimron ²²
(g) called also Jashub ²⁰	
Jashubites ²¹	Shimronites ²³

⁶ Jibsam ⁷ Shemuel ⁸

(h) Igal, son of Joseph ²⁵
 (k) ii. Tola, son of ii. Puah, son of Dodo ²⁷
 Elah (King of Israel) son of Baasha. ²⁹ See Tab. XII.

xxvi. 23. ³ i. Chron. vii. 2. ⁴ i. Chron. vii. 2. ⁵ i. Chron. vii. 2.
 vii. 3. ¹⁰ i. Chron. vii. 3. ¹¹ i. Chron. vii. 3. ¹² i. Chron. vii. 3.
 xxvi. 23. ¹⁷ i. Chron. vii. 1. ¹⁸ Num. xxvi. 23. ¹⁹ Gen. xlvi. 13.
 vi. 13; Num. xxvi. 24; i. Chron. vii. 1. ²³ Num. xxvi. 24.
 xxiv. 26. ²⁷ Judg. x. 1. ²⁸ i. Kings xv. 27, 33, xxi. 22; ii. Kings

Shimon	Job 19: 25	Shimon
Shimonites	Job 19: 25	Shimonites

(A) u. Tola son of the son of Dodo
(A) u. Tola son of the son of Dodo
(A) u. Tola son of the son of Dodo

1. In Chron. vii. 2. In Chron. vii. 2.
2. In Chron. vii. 2. In Chron. vii. 2.
3. In Chron. vii. 2. In Chron. vii. 2.
4. In Chron. vii. 2. In Chron. vii. 2.
5. In Chron. vii. 2. In Chron. vii. 2.
6. In Chron. vii. 2. In Chron. vii. 2.
7. In Chron. vii. 2. In Chron. vii. 2.
8. In Chron. vii. 2. In Chron. vii. 2.
9. In Chron. vii. 2. In Chron. vii. 2.
10. In Chron. vii. 2. In Chron. vii. 2.

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ZEB
See

(a) Sered ¹	i. E
Sardites ²	Elo

Eliab, son of Helon ⁷
Elizaphan, son of Parnach ⁹
(d) Ishmaiah, son of Obadiah ¹¹

¹ Gen. xlv. 14; Num. xxvi. 26. ² Num. xxvi. 26. ³ Gen. x
xxvi. 26. ⁶ Num. xxvi. 26. ⁷ Num. i. 3, ii. 7, vii. 24, 29, x.
¹¹ i. Chron. xxvii. 19.

E XIV.

LUN.

Tab. V.

n ³	(b) Jahleel ⁵
ites ⁴	Jahleelites ⁶

(c) Gaddiel, son of Sodi⁸
ii. Elon, a Zebulonite¹⁰

i. 14; Num. xxvi. 26. ⁴ Num. xxvi. 26. ⁵ Gen. xlv. 14; Num.
6. ⁸ Num. xiii. 10. ⁹ Num. xxxiv. 25. ¹⁰ Judg. xii. 11, 12.

712B

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(C) Label
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T A B L E

D
See
Hu
(a) called a
Shuh

Aholiab, son of Ahisamach ⁴
(b) Ahiezer, son of Ammishaddai ⁶
Bukki, son of Jogli ⁸

Manoah = Wife of Manoah ¹⁰
of Zerah of the
Danites ⁹
A Harlot of Gaza ¹¹ } = (e) Samson ¹³ = Samson's Wife =
(d) Delilah ¹² } a woman in Timnah
of the Philistines ¹⁵

(f) Azareel, son of Jeroam ¹⁸

¹ Gen. xlv. 23. ² Num. xxvi. 42. ³ Num. xxvi. 42. ⁴ Ex.
ii. 25, vii. 66, 71, x. 25. ⁷ Num. xiii. 12. ⁸ Num. xxxiv. 22.
¹¹ Judg. xvi. 1, &c. ¹² Judg. xvi. 4, &c. ¹³ Judg. xiii. 24, xvi. 3
20, xv. 2, 6. ¹⁷ Judg. xv. 2. ¹⁸ i. Chron. xxvii. 22. ¹⁹ ii. Chron.

E X V.

N.
Tab. V.
him ¹
so Shuham ²
mites ³

Shelomith, daughter of Dibri ⁵
(c) Ammiel, son of Gemalli ⁷

Samson's Wife's
Father ¹⁴

= Samson's Companion ¹⁶ Samson's Wife's Younger Sister ¹⁷

g) Mother of Hiram ¹⁹

od. xxxi. 6, xxxv. 34, xxxviii. 23. ⁵ Lev. xxiv. 11. ⁶ Num. i. 12,
⁹ Judg. xiii. 2. ¹⁰ Judg. xiii. 2, 6, 7, 10, 11, 19, 20, 21, 22, 23.
¹⁴ Judg. xv. 2, 6. ¹⁵ Judg. xiv. 1, &c., xv. 1, &c. ¹⁶ Judg. xiv.
ii. 14.

XX

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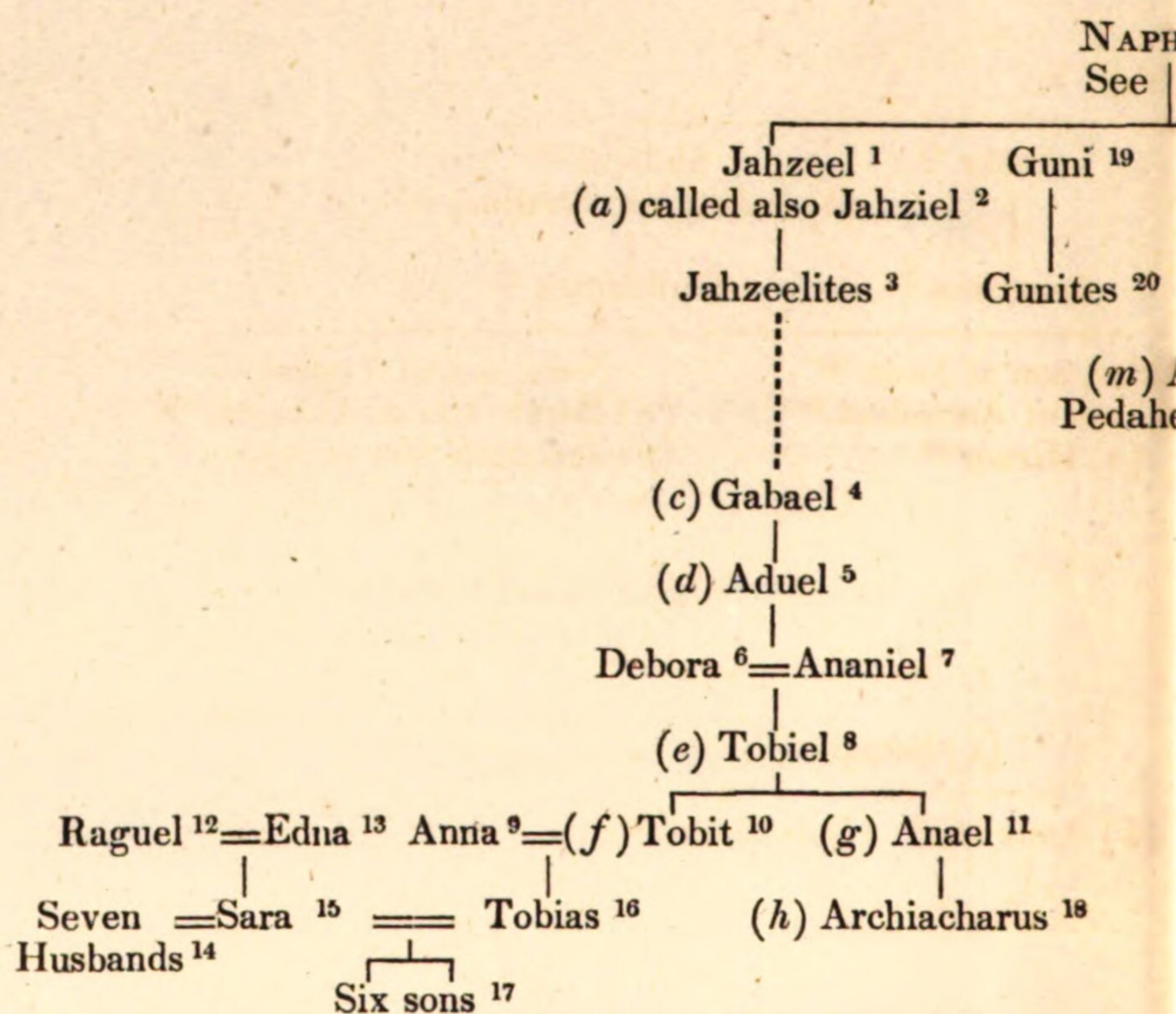
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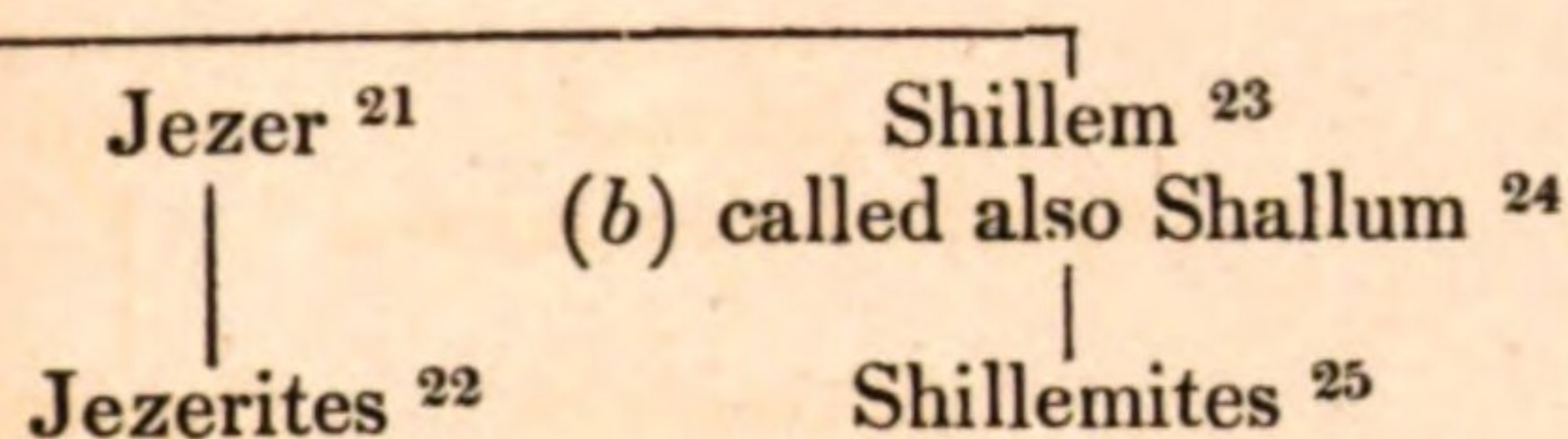
T A B L E



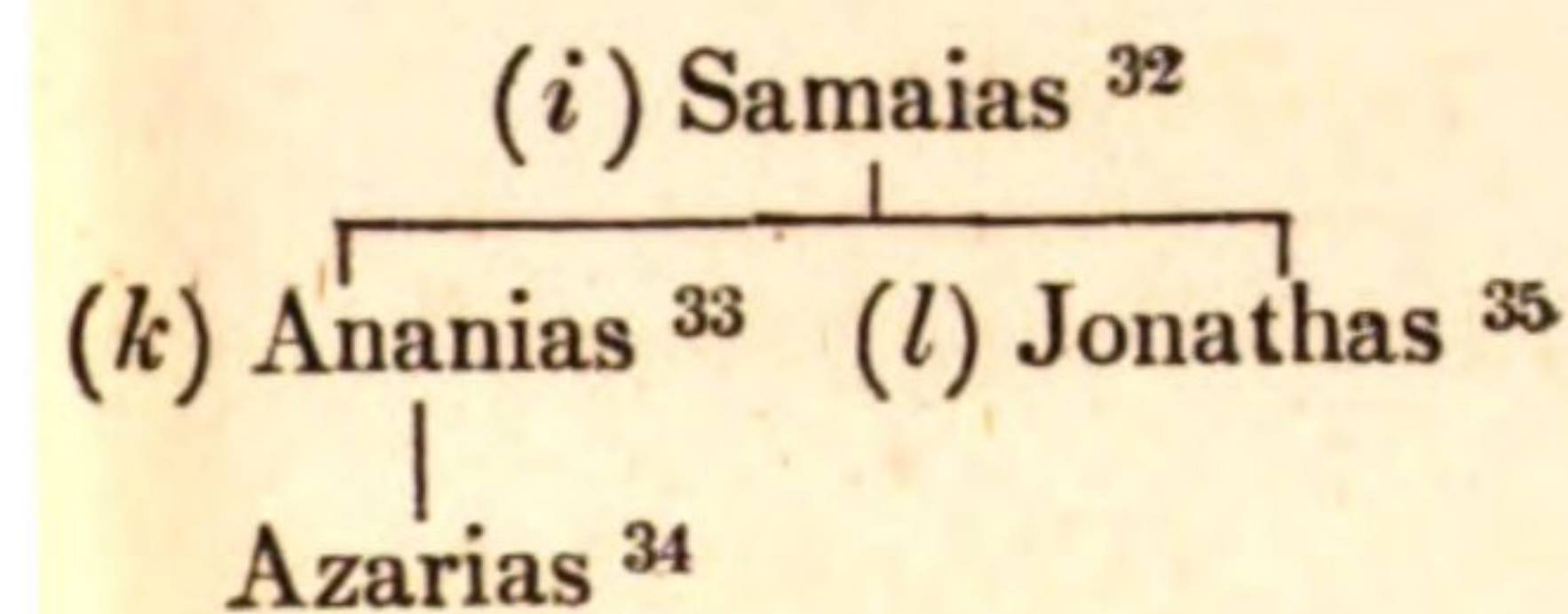
¹ Gen. xlv. 24, Num. xxvi. 48. ² i. Chron. vii. 13. See T
⁶ Tobit i. 8. ⁷ Tobit i. 1. ⁸ Tobit i. 1. ⁹ Tobit i. 9, 20, ii. 1, 11.
8, 14, 16, viii. 11, 12, xi. 1. ¹⁴ Tobit iii. 8, 15, vi. 13, vii. 11. ¹⁵ T
¹⁶ Tobit i. 9, 20, ii. 1, iii. 17, iv. 2, &c., v. 1, 16, 17, vii. 5, xi. 9, &
also ii. 10, xi. 18, xiv. 10. ¹⁹ Gen. xlv. 24; Num. xxvi. 48; i. Ch
i. Chron. vii. 13. ²² Num. xxvi. 49. ²³ Gen. xlv. 24; Num. xxvi
vii. 78, 83. x. 27. ²⁷ Num. xiii. 14. ²⁸ Num. xxxiv. 28. ²⁹ Judg.
v. 13. ³³ Tobit v. 13. ³⁴ Tobit v. 12. See also vi. 6, 13, vii. 8, ix. 2

XVI.

ALI.
Tab. V.



hira, son of Enan²⁶ Nabi, son of Vophsi²⁷
 l, son of Ammihud²⁸ (n) Barak, son of Abinoam²⁹
 (o) Hiram³⁰ (p) Jerimoth, son of Azriel³¹



Tobit i. 1, vii. 3. ³ Num. xxvi. 48. ⁴ Tobit i. 1. ⁵ Tobit i. 1.
¹⁰ Tobit i. 1. ¹¹ Tobit i. 21, 22. ¹² Tobit vii. 2. ¹³ Tobit vii. 2;
 Tobit iii. 7, 17, vi. 10, &c., vii. 8, 13, x. 10, 12, xi. 17, xii. 14.
 c., xii. 1, &c., xiv. 12, 13. ¹⁷ Tobit xiv. 3. ¹⁸ Tobit i. 21, 22. See
 Iron. vii. 13. ²⁰ Num. xxvi. 48. ²¹ Gen. xlv. 24; Num. xxvi. 49;
 . 49. ²⁴ i. Chron. vii. 13. ²⁵ Num. xxvi. 49. ²⁶ Num. i. 15, ii. 29,
 iv. 6. v. 1, 12. ³⁰ i. Kings vii. 14. ³¹ i. Chron. xxvii. 19. ³² Tobit
 2. ³⁵ Tobit v. 13.

L X II

V

Isaac 21
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6

Table 1. (a) called also Nephthys, (b) called also Nephthys, (c) called also Nephthys, (d) called also Nephthys, (e) called also Nephthys, (f) called also Nephthys, (g) called also Nephthys, (h) called also Nephthys, (i) called also Nephthys, (j) called also Nephthys, (k) called also Nephthys, (l) called also Nephthys, (m) called also Nephthys, (n) called also Nephthys, (o) called also Nephthys, (p) called also Nephthys, (q) called also Nephthys, (r) called also Nephthys, (s) called also Nephthys, (t) called also Nephthys, (u) called also Nephthys, (v) called also Nephthys, (w) called also Nephthys, (x) called also Nephthys, (y) called also Nephthys, (z) called also Nephthys.

(A) Eliasoph son of David, (B) called also Reuel, (C) son of Machi, (D) called also Machi, (E) called also Machi, (F) called also Machi, (G) called also Machi, (H) called also Machi, (I) called also Machi, (J) called also Machi, (K) called also Machi, (L) called also Machi, (M) called also Machi, (N) called also Machi, (O) called also Machi, (P) called also Machi, (Q) called also Machi, (R) called also Machi, (S) called also Machi, (T) called also Machi, (U) called also Machi, (V) called also Machi, (W) called also Machi, (X) called also Machi, (Y) called also Machi, (Z) called also Machi.

- Children in David's time
1. Ezer
 2. Obediah
 3. Eliah
 4. Mithunamah
 5. (V) i. Jarmiah
 6. Afai
 7. (w) Eliah
 8. Johann
 9. (w) Eliah
 10. (o) i. Jarmiah
 11. Machamah

Table 2. (a) called also Nephthys, (b) called also Nephthys, (c) called also Nephthys, (d) called also Nephthys, (e) called also Nephthys, (f) called also Nephthys, (g) called also Nephthys, (h) called also Nephthys, (i) called also Nephthys, (j) called also Nephthys, (k) called also Nephthys, (l) called also Nephthys, (m) called also Nephthys, (n) called also Nephthys, (o) called also Nephthys, (p) called also Nephthys, (q) called also Nephthys, (r) called also Nephthys, (s) called also Nephthys, (t) called also Nephthys, (u) called also Nephthys, (v) called also Nephthys, (w) called also Nephthys, (x) called also Nephthys, (y) called also Nephthys, (z) called also Nephthys.

Table 3. (a) called also Nephthys, (b) called also Nephthys, (c) called also Nephthys, (d) called also Nephthys, (e) called also Nephthys, (f) called also Nephthys, (g) called also Nephthys, (h) called also Nephthys, (i) called also Nephthys, (j) called also Nephthys, (k) called also Nephthys, (l) called also Nephthys, (m) called also Nephthys, (n) called also Nephthys, (o) called also Nephthys, (p) called also Nephthys, (q) called also Nephthys, (r) called also Nephthys, (s) called also Nephthys, (t) called also Nephthys, (u) called also Nephthys, (v) called also Nephthys, (w) called also Nephthys, (x) called also Nephthys, (y) called also Nephthys, (z) called also Nephthys.

T A B L E

Ziphion ¹ (a) called also Zephon ²	Haggi ⁴	Shuni ⁶	Ezbo (b) called also
Zephonites ³	Haggites ⁵	Shunites ⁷	Oznite

(h) Eliasaph son of Deuel, ¹⁸
 (i) called also Reuel ¹⁹
 (k) Geuel son of Machi ²⁰

Gadites in David's time ²¹

1. Ezer ²²
2. Obadiah ²³
3. Eliab ²⁴
4. Mishmannah ²⁵
5. (l) i. Jeremiah ²⁶
6. Attai ²⁷
7. (m) Eliel ²⁸
8. Johanan ²⁹
9. (n) Elzabad ³⁰
10. (o) ii. Jeremiah ³¹
11. Machbanai ³²

Joel ⁴⁴ Shapham ⁴⁵ (y) Jaani ⁴⁶ (z) Shaphat ⁴⁷ ii. Michael ⁴⁸ (aa) Meshullam

¹ Gen. xlv. 16. ² Num. xxvi. 15. ³ Num. xxvi. 15. ⁴ Gen. xlvi. 15. ⁵ Num. xxvi. 15. ⁶ Gen. xlvi. 16. ⁷ Num. xxvi. 16. ⁸ Num. xxvi. 16. ⁹ Num. xxvi. 16. ¹⁰ Num. xxvi. 16. ¹¹ Gen. xlvi. 16. ¹² Num. xxvi. 17. ¹³ Num. xxvi. 17. ¹⁴ Gen. xlvi. 17. ¹⁵ Gen. xlvi. 17. ¹⁶ Gen. xlvi. 17. ¹⁷ Gen. xlvi. 17. ¹⁸ Gen. xlvi. 17. ¹⁹ Gen. xlvi. 17. ²⁰ Gen. xlvi. 17. ²¹ Gen. xlvi. 17. ²² Gen. xlvi. 17. ²³ Gen. xlvi. 17. ²⁴ Gen. xlvi. 17. ²⁵ Gen. xlvi. 17. ²⁶ Gen. xlvi. 17. ²⁷ Gen. xlvi. 17. ²⁸ Gen. xlvi. 17. ²⁹ Gen. xlvi. 17. ³⁰ Gen. xlvi. 17. ³¹ Gen. xlvi. 17. ³² Gen. xlvi. 17. ³³ Gen. xlvi. 17. ³⁴ Gen. xlvi. 17. ³⁵ Gen. xlvi. 17. ³⁶ Gen. xlvi. 17. ³⁷ Gen. xlvi. 17. ³⁸ Gen. xlvi. 17. ³⁹ Gen. xlvi. 17. ⁴⁰ Gen. xlvi. 17. ⁴¹ Gen. xlvi. 17. ⁴² Gen. xlvi. 17. ⁴³ Gen. xlvi. 17. ⁴⁴ Gen. xlvi. 17. ⁴⁵ Gen. xlvi. 17. ⁴⁶ Gen. xlvi. 17. ⁴⁷ Gen. xlvi. 17. ⁴⁸ Gen. xlvi. 17. ⁴⁹ Gen. xlvi. 17. ⁵⁰ Gen. xlvi. 17. ⁵¹ Gen. xlvi. 17. ⁵² Gen. xlvi. 17. ⁵³ Gen. xlvi. 17. ⁵⁴ Gen. xlvi. 17. ⁵⁵ Gen. xlvi. 17. ⁵⁶ Gen. xlvi. 17. ⁵⁷ Gen. xlvi. 17. ⁵⁸ Gen. xlvi. 17. ⁵⁹ Gen. xlvi. 17. ⁶⁰ Gen. xlvi. 17. ⁶¹ Gen. xlvi. 17. ⁶² Gen. xlvi. 17. ⁶³ Gen. xlvi. 17. ⁶⁴ Gen. xlvi. 17. ⁶⁵ Gen. xlvi. 17. ⁶⁶ Gen. xlvi. 17. ⁶⁷ Gen. xlvi. 17. ⁶⁸ Gen. xlvi. 17. ⁶⁹ Gen. xlvi. 17. ⁷⁰ Gen. xlvi. 17. ⁷¹ Gen. xlvi. 17. ⁷² Gen. xlvi. 17. ⁷³ Gen. xlvi. 17. ⁷⁴ Gen. xlvi. 17. ⁷⁵ Gen. xlvi. 17. ⁷⁶ Gen. xlvi. 17. ⁷⁷ Gen. xlvi. 17. ⁷⁸ Gen. xlvi. 17. ⁷⁹ Gen. xlvi. 17. ⁸⁰ Gen. xlvi. 17. ⁸¹ Gen. xlvi. 17. ⁸² Gen. xlvi. 17. ⁸³ Gen. xlvi. 17. ⁸⁴ Gen. xlvi. 17. ⁸⁵ Gen. xlvi. 17. ⁸⁶ Gen. xlvi. 17. ⁸⁷ Gen. xlvi. 17. ⁸⁸ Gen. xlvi. 17. ⁸⁹ Gen. xlvi. 17. ⁹⁰ Gen. xlvi. 17. ⁹¹ Gen. xlvi. 17. ⁹² Gen. xlvi. 17. ⁹³ Gen. xlvi. 17. ⁹⁴ Gen. xlvi. 17. ⁹⁵ Gen. xlvi. 17. ⁹⁶ Gen. xlvi. 17. ⁹⁷ Gen. xlvi. 17. ⁹⁸ Gen. xlvi. 17. ⁹⁹ Gen. xlvi. 17. ¹⁰⁰ Gen. xlvi. 17.

E X V I I.

GAD.

son⁸ (c) Eri¹¹ Arodi¹³ (f) Areli¹⁶
 so Ozni⁹ (e) called also Arod¹⁴
 tes¹⁰ (d) Erites¹² Arodites¹⁵ (g) Arelites¹⁷

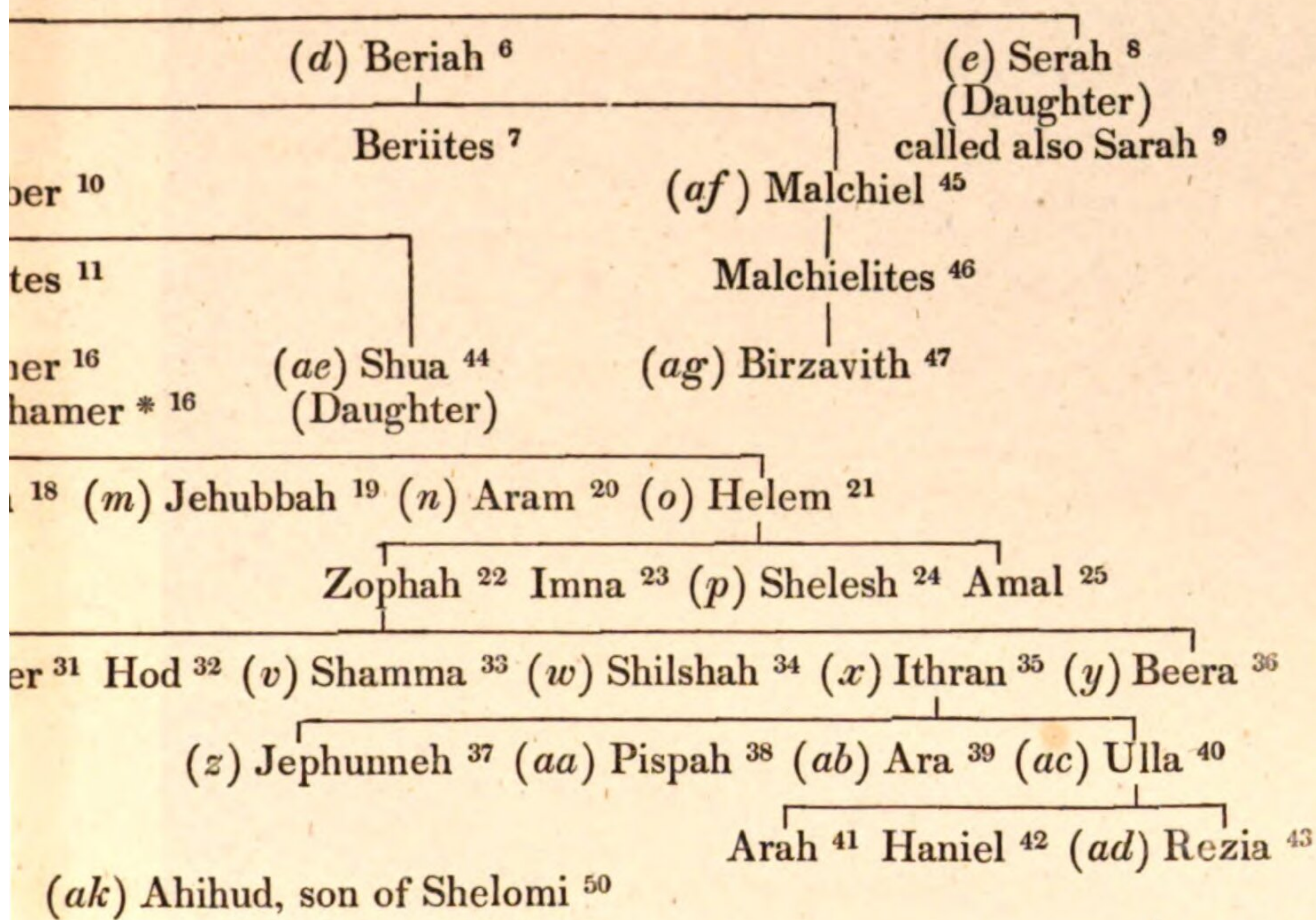
(p) Guni³³
 |
 (q) Abdiel³⁴
 |
 (r) Ahi³⁵
 |
 (s) Buz³⁶
 |
 (t) Jahdo³⁷
 |
 (u) Jeshishai³⁸
 |
 i. Michael³⁹
 |
 (v) Gilead⁴⁰
 |
 (w) Jaroah⁴¹
 |
 (x) Huri⁴²
 |
 Abihail⁴³

Shullam⁴⁹ (ab) Sheba⁵⁰ (ac) Jorai⁵¹ (ad) Jachan⁵² (ae) Zia⁵³ (af) Heber⁵⁴

1. xlvi. 16; Num. xxvi. 15. ⁵ Num. xxvi. 15. ⁶ Gen xlvi. 16; Num.
¹⁰ Num. xxvi. 16. ¹¹ Gen. xlvi. 16; Num. xxvi. 16. ¹² Num. xxvi. 16.
 1. xlvi. 16; Num. xxvi. 17. ¹⁷ Num. xxvi. 17. ¹⁸ Num. i. 14, vii. 42,
 n. xii. 8. ²² i. Chron. xii. 9. ²³ i. Chron. xii. 9. ²⁴ i. Chron. xii. 9.
 i. Chron. xii. 11. ²⁹ i. Chron. xii. 12. ³⁰ i. Chron. xii. 12. ³¹ i. Chron.
 5. ³⁵ i. Chron. v. 15. ³⁶ i. Chron. v. 15. ³⁷ i. Chron. v. 14. ³⁸ i. Chron.
 4. ⁴² i. Chron. v. 14. ⁴³ i. Chron. v. 14. ⁴⁴ i. Chron. v. 12. ⁴⁵ i. Chron.
 v. 13. ⁴⁹ i. Chron. v. 13. ⁵⁰ i. Chron. v. 13. ⁵¹ i. Chron. v. 13.

XVIII.

ER.
Tab. V.

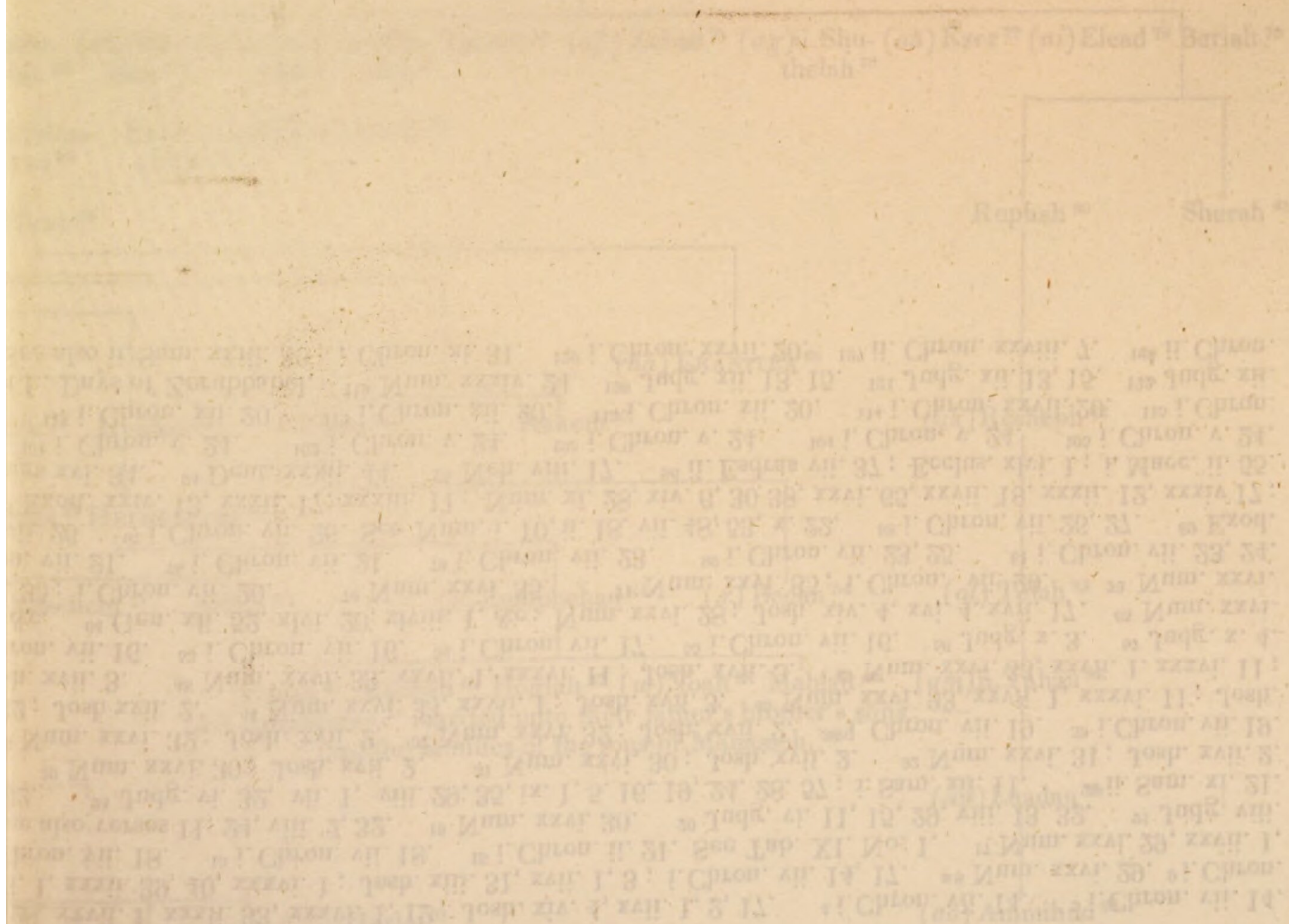


³ Gen. xlv. 17; Num. xxvi. 44; i. Chron. vii. 30. ⁴ Gen. xlv. 17; i. Chron. vii. 30. ⁷ Num. xxvi. 44. ⁸ Gen. xlv. 17; i. Chron. vii. 30. ¹¹ Num. xxvi. 45. ¹² i. Chron. vii. 32. ¹³ i. Chron. vii. 33. ¹⁴ i. Chron. vii. 34. ¹⁷ i. Chron. vii. 34. ¹⁸ i. Chron. vii. 34. ¹⁹ i. Chron. vii. 34. ²⁴ i. Chron. vii. 35. ²⁵ i. Chron. vii. 35. ²⁶ i. Chron. vii. 36. ³¹ i. Chron. vii. 36. ³² i. Chron. vii. 37. ³³ i. Chron. vii. 37. ³⁷ i. Chron. vii. 38. ³⁸ i. Chron. vii. 38. ³⁹ i. Chron. vii. 38. ⁴⁴ i. Chron. vii. 32. ⁴⁵ Gen. xlv. 17; Num. xxvi. 44. ⁴⁹ Num. xiii. 13. ⁵⁰ Num. xxxiv. 27.

(a) JOSEPH =
See Tab. V.
called also Zaphnath-Paaneah¹

E XIX.

(b)ASENATH,
daughter of Poti-pherah²

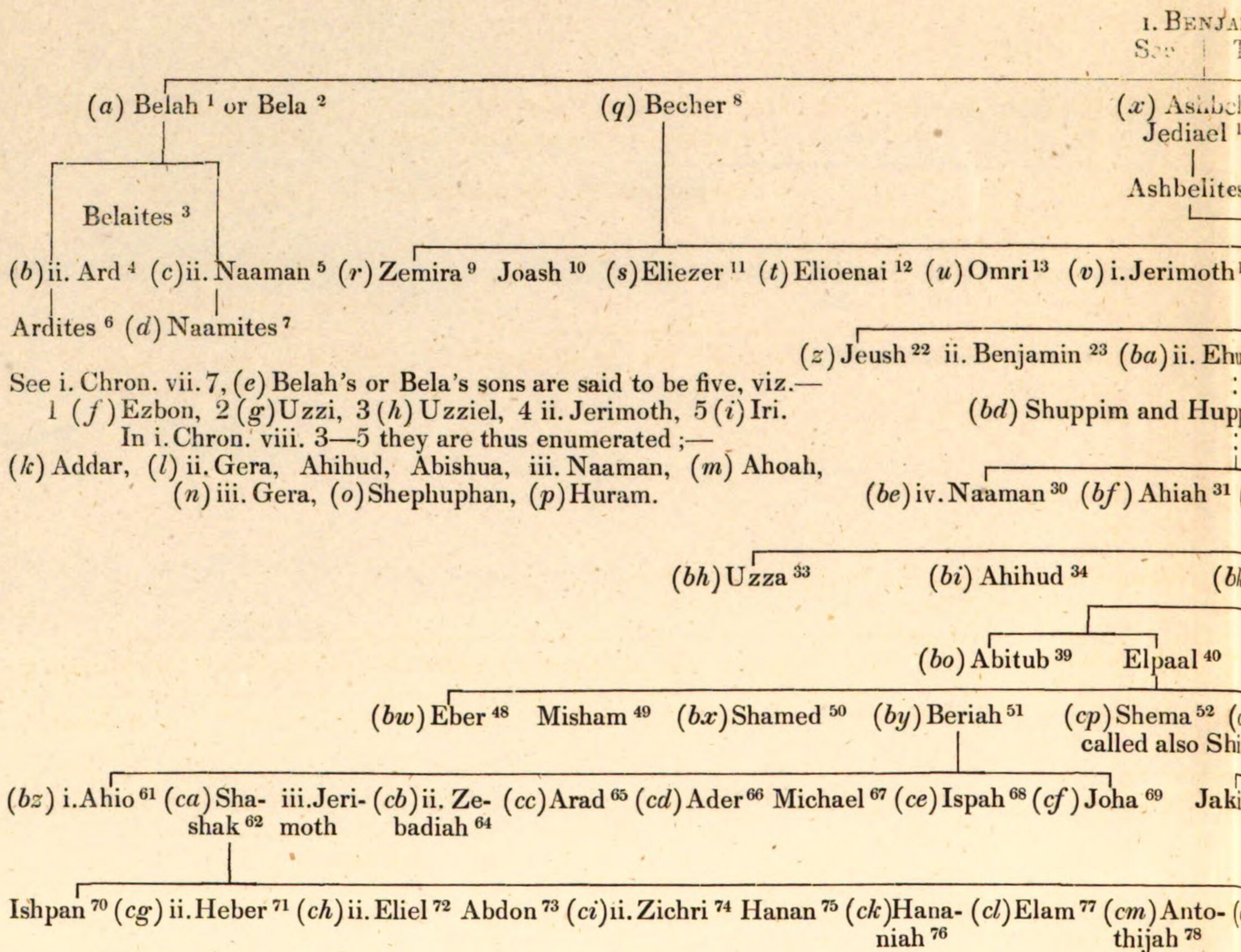


A daughter, an only child¹¹

(107) Jehoshaphat¹¹ called Oshes¹¹

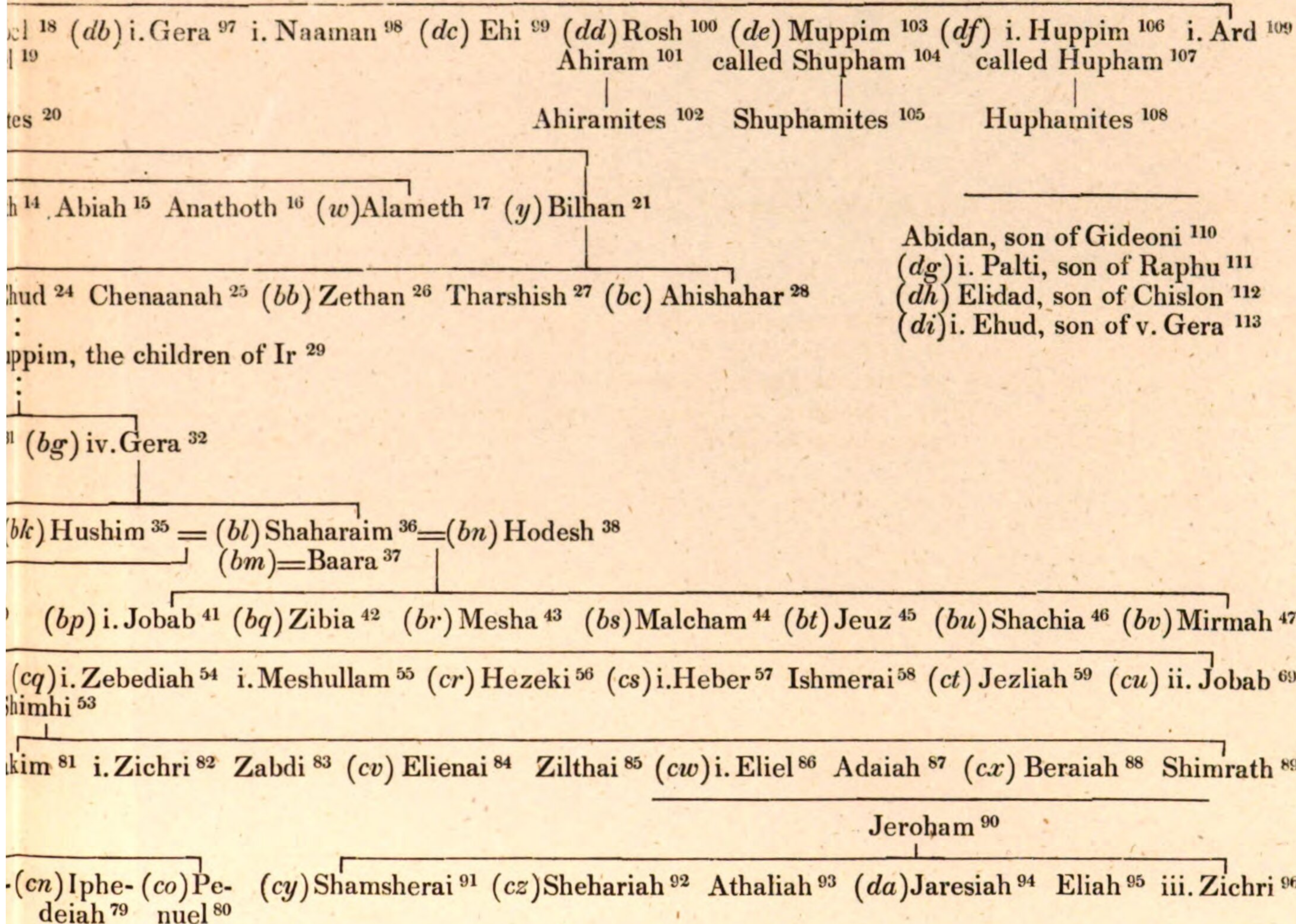
- (10) Yehoshaphat son of Achaz¹¹
- (11) Yehoshaphat son of Achaz¹¹
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- (100) Yehoshaphat son of Achaz¹¹

TABLE X

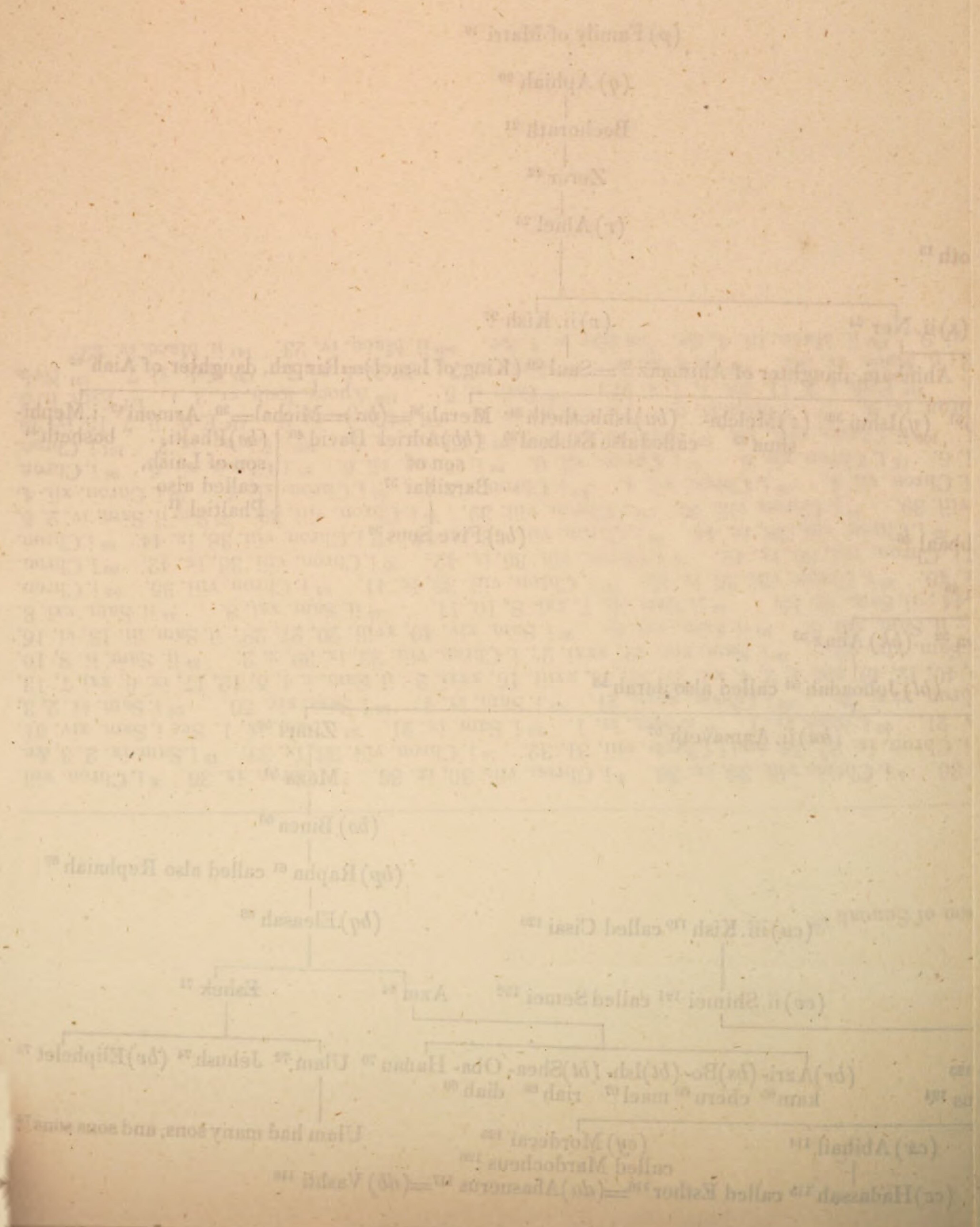


¹ Gen. xlv. 21. ² Num. xxvi. 38, 40; i. Chron. vii. 7. ³ Num. xxvi. 38. ⁴ Num. xxvi. 40. ⁵ Num. xxvi. 40. ⁶ i. Chron. vii. 8. ⁷ i. Chron. vii. 8. ⁸ i. Chron. vii. 8. ⁹ i. Chron. vii. 8. ¹⁰ i. Chron. vii. 8. ¹¹ i. Chron. vii. 8. ¹² i. Chron. vii. 8. ¹³ i. Chron. vii. 8. ¹⁴ i. Chron. vii. 8. ¹⁵ i. Chron. vii. 6. ¹⁶ Num. xxvi. 38. ¹⁷ i. Chron. vii. 10. ¹⁸ i. Chron. vii. 10. ¹⁹ i. Chron. vii. 10. ²⁰ i. Chron. vii. 10. ²¹ i. Chron. vii. 10. ²² i. Chron. vii. 10. ²³ i. Chron. vii. 10. ²⁴ i. Chron. vii. 12. ²⁵ i. Chron. viii. 7. ²⁶ i. Chron. viii. 7. ²⁷ i. Chron. viii. 7. ²⁸ i. Chron. viii. 7. ²⁹ i. Chron. viii. 7. ³⁰ i. Chron. viii. 11. ³¹ i. Chron. viii. 11. ³² i. Chron. viii. 9. ³³ i. Chron. viii. 9. ³⁴ i. Chron. viii. 9. ³⁵ i. Chron. viii. 9. ³⁶ i. Chron. viii. 12. ³⁷ i. Chron. viii. 12. ³⁸ i. Chron. viii. 12. ³⁹ i. Chron. viii. 12. ⁴⁰ i. Chron. viii. 12. ⁴¹ i. Chron. viii. 13. ⁴² i. Chron. viii. 13. ⁴³ i. Chron. viii. 13. ⁴⁴ i. Chron. viii. 13. ⁴⁵ i. Chron. viii. 13. ⁴⁶ i. Chron. viii. 13. ⁴⁷ i. Chron. viii. 13. ⁴⁸ i. Chron. viii. 13. ⁴⁹ i. Chron. viii. 13. ⁵⁰ i. Chron. viii. 13. ⁵¹ i. Chron. viii. 13. ⁵² i. Chron. viii. 13. ⁵³ i. Chron. viii. 13. ⁵⁴ i. Chron. viii. 13. ⁵⁵ i. Chron. viii. 13. ⁵⁶ i. Chron. viii. 13. ⁵⁷ i. Chron. viii. 13. ⁵⁸ i. Chron. viii. 13. ⁵⁹ i. Chron. viii. 13. ⁶⁰ i. Chron. viii. 13. ⁶¹ i. Chron. viii. 13. ⁶² i. Chron. viii. 13. ⁶³ i. Chron. viii. 13. ⁶⁴ i. Chron. viii. 13. ⁶⁵ i. Chron. viii. 13. ⁶⁶ i. Chron. viii. 13. ⁶⁷ i. Chron. viii. 13. ⁶⁸ i. Chron. viii. 13. ⁶⁹ i. Chron. viii. 13. ⁷⁰ i. Chron. viii. 13. ⁷¹ i. Chron. viii. 13. ⁷² i. Chron. viii. 13. ⁷³ i. Chron. viii. 13. ⁷⁴ i. Chron. viii. 13. ⁷⁵ i. Chron. viii. 13. ⁷⁶ i. Chron. viii. 13. ⁷⁷ i. Chron. viii. 13. ⁷⁸ i. Chron. viii. 13. ⁷⁹ i. Chron. viii. 13. ⁸⁰ i. Chron. viii. 13. ⁸¹ i. Chron. viii. 13. ⁸² i. Chron. viii. 13. ⁸³ i. Chron. viii. 13. ⁸⁴ i. Chron. viii. 13. ⁸⁵ i. Chron. viii. 13. ⁸⁶ i. Chron. viii. 13. ⁸⁷ i. Chron. viii. 13. ⁸⁸ i. Chron. viii. 13. ⁸⁹ i. Chron. viii. 13. ⁹⁰ i. Chron. viii. 13. ⁹¹ i. Chron. viii. 13. ⁹² i. Chron. viii. 13. ⁹³ i. Chron. viii. 13. ⁹⁴ i. Chron. viii. 13. ⁹⁵ i. Chron. viii. 13. ⁹⁶ i. Chron. viii. 13. ⁹⁷ i. Chron. viii. 13. ⁹⁸ i. Chron. viii. 13. ⁹⁹ i. Chron. viii. 13. ¹⁰⁰ i. Chron. viii. 13. ¹⁰¹ i. Chron. viii. 13. ¹⁰² Num. xxvi. 38. ¹⁰³ Gen. xlv. 21. ¹⁰⁴ Num. xxvi. 39. ¹⁰⁵ Num. xxvi. 39. ¹⁰⁶ Gen. xlv. 21. ¹⁰⁷ Num. xiii. 9. ¹⁰⁸ Num. xxxiv. 21. ¹⁰⁹ Judges iii. 15, &c.

AMIN.
Tab. V.



1. xxvi. 40. 6 Num. xxvi. 40. 7 Num. xxvi. 40. 8 Gen. xlv. 21; i. Chron. vii. 6. 9 i. Chron. vii. 8.
 10 i. Chron. vii. 8. 11 i. Chron. vii. 8. 12 Gen. xlv. 21; Num. xxvi. 38. 13 See i. Chron.
 vii. 10, viii. 6, 7. 14 i. Chron. vii. 10. 15 i. Chron. vii. 10. 16 i. Chron. vii. 10. 17 i. Chron. vii. 10.
 18 i. Chron. viii. 7. 19 i. Chron. viii. 8. 20 i. Chron. viii. 7, 8. 21 i. Chron. viii. 8. 22 i. Chron. viii. 9.
 23 i. Chron. viii. 9. 24 i. Chron. viii. 10. 25 i. Chron. viii. 10. 26 i. Chron. viii. 10. 27 i. Chron. viii. 12.
 28 i. Chron. viii. 21. 29 i. Chron. viii. 17, 18. 30 i. Chron. viii. 17, 18. 31 i. Chron. viii. 17, 18. 32 i. Chron. viii.
 33 i. Chron. viii. 14, 16. 34 i. Chron. viii. 14, 16. 35 i. Chron. viii. 15, 16. 36 i. Chron. viii. 15, 16.
 37 i. Chron. viii. 22, 25. 38 i. Chron. viii. 22, 25. 39 i. Chron. viii. 23, 25. 40 i. Chron. viii.
 41 i. Chron. viii. 25. 42 i. Chron. viii. 25. 43 i. Chron. viii. 19, 21. 44 i. Chron. viii. 19, 21.
 45 i. Chron. viii. 21. 46 i. Chron. viii. 21. 47 i. Chron. viii. 21. 48 i. Chron. viii. 27. 49 i. Chron. viii. 26, 27.
 50 i. Chron. viii. 27. 51 Gen. xlv. 21. 52 Gen. xlv. 21. 53 Gen. xlv. 21. 54 Gen. xlv. 21. 55 Num. xxvi. 38.
 56 Num. xxvi. 39. 57 Num. xxvi. 39. 58 Gen. xlv. 21. 59 Num. i. 11, ii. 22, vii. 60, 65, x. 24.

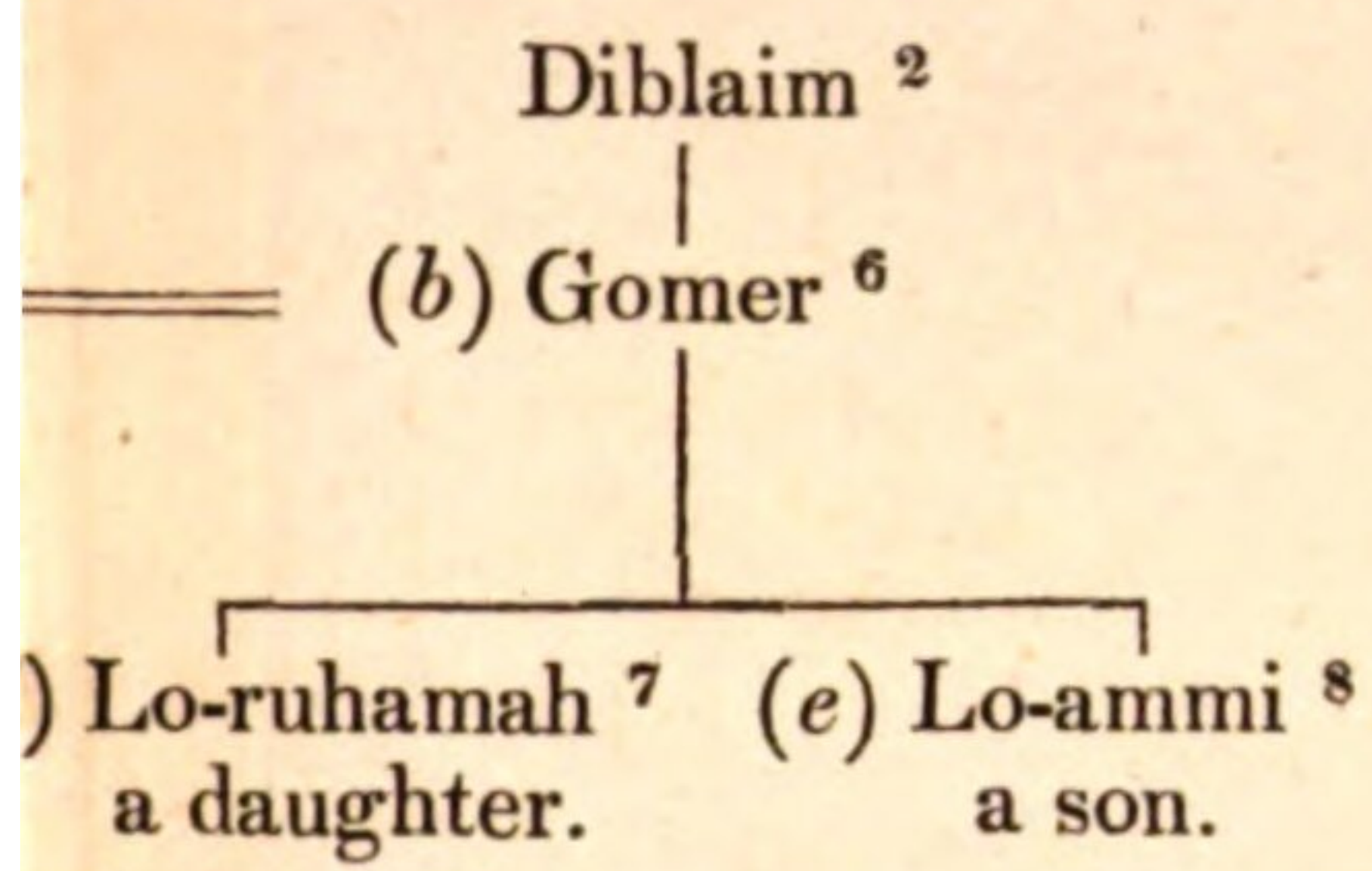


T A B L E

Beer¹
 |
 (a) Hosea
 the prophet³
 called also
 Oseas⁴
 |
 (c) Jezreel⁵ (d
 a son.

¹ Hos. i. 1. ² Hos. i. 3. ³ Hos. i. 1. ⁴ ii. Esdras i. 39. ⁵

E **XXI.**



Hos. i. 3, 4. ⁶ Hos. i. 3. ⁷ Hos. i. 3, 6. ⁸ Hos. i. 3, 8, 9.

XXI.

Diplom²

(b) Gomer⁶

daughter.
(c) Lo-ann⁷
a son.

1. 3. 4. 6 Hos. i. 3. 7 Hos. i. 3. 8. 9.

(a) H_2CO_3

(b) 700

(c) *Shannon*

(b)(2)(i)

$$L(1) \cap$$
$$M(1)(\infty)$$

T A B L E

(a) MACCABEES or A		
(b) Joari called also Jarib ² a		
(c) Assamori		
(d) Simeon		
(e) (i.) John		
(f) (i.) Mattathias		
(g) Joanan, surnamed Caddis ⁷ called (ii.) John ⁸	(h) III. (i.) Simon, surnamed Thassi ⁹	(bk) I. (i.) Judas, surnamed Maccabæus ¹⁰
(i) (ii.) Judas ¹⁰	(k) IV. (iii.) John, surnamed Hyrcanus ¹¹	(l) Wife (ii.) Mattathias ¹² A Daughter ¹³ = Ptolemeus, called Ptolemaida
(m) (i.) Salome or (i.) Alexandra	(n) V. (i.) Aristobulus	(o) (i.) Antigonus (p) VI. (i.) Alexander Janneus (q) VII. (ii.) Simon or (ii.) John
(t) VIII. (i.) Hyrcanus	(u) IX. (ii.) Simon or (ii.) John	
(w) (iii.) Alexandra	(ba) (ii.) Alexander	(bb) X. (ii.) Antigonus (be) A Daughter (bf) Philippion, surnamed Meneus, king of the Jews
(x) XI. (iii.) Aristobulus	(y) Mariamme	(z) Herod the Great (bc) A Daughter (bd) Antipater
(by) I. Wife, a Captive of Cæsarea = (bx) FLAVIUS (ii.) JOSEPHUS		
(ca) (ii.) Hyrcanus (cb) Tiberius		

¹ i. Macc. ii. 1. ² i. Macc. xiv. 29. ³ i. Chron. xxiv. 7. See Tab. x. No. 1. ⁴ i. Macc. ii. 1.
⁹ i. Macc. ii. 3, 65, v. 17, 55, ix. 19, 33, 37, 65, x. 74, xi. 59, 63, and 64, xiii. 8, 14, &c., 25, 27, xiv. xvi. 14, 16, 21. ¹¹ i. Macc. xiii. 53, xvi. 1, 2, 9. See also xiv. 25, 49, xvi. 21. ¹² i. Macc. xvi. 15.
¹⁵ i. Macc. xvi. 16, 18. ¹⁶ i. Macc. ii. 4, iii. 1, v. 17, 24, viii. 20, ix. 19, 28, and 29, 31, xiii. 8, xiv. 1 v. 24, ix. 19, 31, 33, 37, 65, x. 74, xi. 59, 63, and 64, xiii. 8, 14, &c., 23, 25, xiv. 16, and 17, 18. ²⁰

X XII.

ASSAMONEANS.

arib ¹
and Jehoiarib ³

noneus

neon ⁴

ohn ⁵

ttathias ⁶

sur-named Maccabeus ¹⁶ = Wife ¹⁷ (bl) Eleazar, (bm) II. Jonathan, sur-named Apphus ¹⁹
sur-named Avaran ¹⁸

us, son of Abubus ¹⁴ (bn) A Son ²⁰ (bo) A Son ²¹ (bp) (ii.) Simon Psellus (bq) Daughter, married
d Ptolemee ¹⁵ to (i.) Matthias

(ii.) Alexandra (r) A Son (s) Absalom (br) Wife, Dr. of = (bs) (i.) Matthias (bt) viii. Sons
(ii.) Salome Jonathan Apphus

(ii.) Aristobulus = (v) A Daughter, wife of (ii.) Aristobulus (bu) (ii.) Matthias Curtus

on, son of Ptolemy = (bgr) (iv.) Alexandra = (bh) Ptolemy Menneus (bv) (i.) Josephus

, king of Chalcis

pater, son of Herod

(bw) (iii.) Matthias, or (iii.) Mattathias

US = (bz) II. Wife, an Alexandrian, afterwards divorced = (cc) III. Wife, a Cretan, Jewish by birth

b) Two other Children

(cd) Justus (ce) Simonides Agrippa

ii. 1. ⁵ i. Macc. ii. 1. ⁶ i. Macc. ii. 1. See also xiv. 29. ⁷ i. Macc. ii. 2. ⁸ i. Macc. ix. 36, 38.
xiv. 16, and 17, 18, 29; ii. Macc. viii. 22, x. 19, xiv. 17. ¹⁰ i. Macc. xvi. 2, 9. See also xiv. 25, 49,
xvi. 14. See also xiv. 25, 49, xvi. 13, 16, 21. ¹³ i. Macc. xvi. 12. ¹⁴ i. Macc. xvi. 11, 12, 15.
xiv. 18; ii. Macc. viii. 22, xiv. 17. ¹⁷ ii. Macc. xiv. 25. ¹⁸ i. Macc. ii. 5, vi. 43. ¹⁹ i. Macc. ii. 5,
²⁰ i. Macc. xiii. 15, &c. ²¹ i. Macc. xiii. 15, &c.

T A B L E

THE SE

(a) i. S
Nicator,

(b) i. Ant
So

(c) Laodice = (d) ii. Ant
T

(g) ii. Seleucus Callinicus (h) iii. Antio
Hier

(i) iii. Seleucus Ceraunus (k) iv. Anti

(l) iv. Seleucus Philopator ² (r) v. Antiochus Epiphanes

(m) i. Demetrius Soter ³ (t) vi. Antiochus Eupator ⁹ (

(n) ii. Cleopatra = (o) ii. Demetrius (p) vii. Antiochus = (q) ii. Cleopatra,
Dr. of Ptolemy Nicator ⁵ Sidetes ⁶ Dr. of Ptolemy
Philometor, first married to Alexander ⁴ Philometor, first married to Alexan

¹ i. Macc. i. 10. See also i. Macc. viii. 6. ² ii. Macc. iii. 3, v. 1 &c. ⁴ i. Macc. xi. 9—12. ⁵ i. Macc. x. 67. ⁶ i. Macc. xv. 1, &c. ⁷ iv. 7, 21, v. 1, &c., vii. 24, ix. 1, &c., x. 9, 13. ⁸ ii. Macc. iv. 30. also i. Macc. vi. 17; ii. Macc. ii. 20, x. 10, 13, xiii. 1. ¹⁰ i. Macc. xi. 9—12. ¹² i. Macc. xi. 39, 54, xii. 39, xiii. 31. ¹³ i. Macc. ii. 17, 55, vii. 2; ii. Macc. x. 11, xi. 12, &c., 22, xii. 1, &c., xiii. 2, 4

XXIII.

UCIDÆ.

ucus
Nicanor

chus

chus == (e) Berenice, Dr. of Ptolemy
os Philadelphus, king of Egypt

us (f) A Son

hus the Great ¹

== (s) Antiochis ⁸ (x) i. Cleopatra, married to (y) Lysias, one of
Ptolemy Epiphanes, king of Egypt the blood royal ¹³

Alexander ¹⁰ = (v) ii. Cleopatra, Dr. of Ptolemy Philometor, king of
Egypt, afterwards married to Demetrius Nicator,
and afterwards to Antiochus Sidetes ¹¹

w) viii. Antiochus ¹²

r

³ i. Macc. vii. 1, &c., viii. 31, ix. 1, &c., x. 2, &c. ii. Macc. xiv. 1, Macc. i. 10. See also i. Macc. iii. 27, vi. 1, 16, 55; ii. Macc. ii. 20, i. Macc. iii. 33, vi. 15, 55, vii. 2; ii. Macc. ix. 25, 29, xiv. 2. See . 1, 4, 15, &c. ¹¹ i. Macc. x. 57, 58, xi. 2, &c. See also i. Macc. 32; ii. Macc. xi. 1, 35. See also i. Macc. iv. 26, 28, 34, 35, vi. 6, 26, xiv. 2.

(D)

(d) *Registration*

(v) (in, from)

Burrington, Gilbert

An arrangement of the genealogies in the Old Testament and Apocrypha to which are added, from the same authorities, a selection of single names, and chronological tables of the Kings of Egypt, Syria, and Assyria ; with notes critical, philological, and explanatory; and copious indexes, in two Bd.: 2

London (1836)

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